

AMERICA

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Chronicle

Home News.—On July 25, the advisory committee appointed by Governor Fuller of Massachusetts to aid him in reviewing the Sacco-Vanzetti case, concluded its sessions by hearing counsel for the defense and prosecution. On July 26, the committee assembled to review all the testimony that had been submitted, and it was announced that the findings would be transmitted to the Governor within a week. The members of the committee are President Lowell of Harvard, President Stratton of the Massachusetts Institute of Technology, and a former Judge of the Supreme Court, Mr. Robert Grant. The Governor himself spent much time in interviews with the condemned men, and with Madeiros and Pachecho, now serving their sentences in the penitentiary. Meetings in behalf of the prisoners were held in various parts of the country, but no instances of violence, except in language, were reported. However, the bombing of the Washington monument at Buenos Aires, Argentina, was attributed to sympathizers of the condemned men.

At the closing session of the Pan-American Federation of Labor Congress at Washington on July 23, the

charge was made that Russian Communists were endeavoring to destroy the trade-union in many countries of Latin America, and to replace it with a dictatorship. This charge was embodied in a resolution adopted by the Congress. "Those who have through misguided idealism or mistaken understanding espoused this cause of destruction and error, we shall again have with us when their reason reveals to them the falseness of this doctrine." Another resolution praised the report made by President Green, and other officials of the American Federation of Labor, on conditions in Mexico. The efforts of the American and the Mexican Federation of Labor, it was held, "have been such as to promote the welfare of the masses of the people in both countries, and to exert a powerful influence on the governmental and diplomatic relations of the two countries." President Green was commended for his endeavor to prevent the abrogation of the treaty with Mexico against smuggling. Nothing was said, however, of the crimes against labor and against the masses, protected by the Calles Government.

Austria.—The special session of Parliament, called to investigate the Vienna riot of July 15, opened amid stormy scenes and violent denunciations of the Government by the Socialist representatives. Chancellor Seipel, in his address, reviewed the circumstances that led to the disturbance, and recalled the fact that it was the opposition of the Socialist municipal authorities which prevented the more timely intervention of Government troops, which could have restored order without bloodshed before the mob got beyond control. He reminded the assembly that the peril which had threatened the city and nation was chargeable not to any foreign enemy, but to disloyal citizens who, but for the firm attitude of the Government, would have brought on a revolution. Referring to the acquittal of the Fascists, supposed to be the cause of the riot, he declared that the Government was ready and willing to provide measures of jury reform, insisting, however, that it was not the verdict of the courts which had brought on the bloody riot, but the action of lawless individuals seeking their own ends in the public disorder. He condemned the general strike, which, by cutting off all outside communication, had caused the wildest reports of conditions in the capital to be spread throughout the world. In closing he warned the Socialist party that they must rid their ranks of those disorderly members who

were bent on causing trouble and were threatening the welfare of the nation. Chancellor Seipel's speech was received by many of the Socialist members with hisses and abusive epithets and their replies were mostly made up of fiery denunciations of the Government and appeals to sentiment on behalf of the riot victims. The Vice-Chancellor speaking for the Government quoted witnesses who had declared that the police had been too lenient in dealing with the mob, and then proceeded to cite the criminal records of some fifty of the rioters who had been killed or wounded and showed the Communist affiliations of many others. As a measure of protection against like disturbances in the future he advocated stricter press laws to deal with radical newspaper utterances.

China.—Both from a military and political angle local affairs were at an *impasse*. In the North, Marshal Chang Tso-lin remained undisturbed. At Nanking, there was evidence that the power of Chiang Kai-shek, the Moderate leader, was waning and that he would probably eventually have to yield to the powers at Hankow, where the Nationalist Government and Foreign Minister Eugene Chen seemed to be gaining strength. Observers were inclined to interpret the situation as pointing to a division of the country once more into a group of diverse militaristic camps, with the hope of internal unity diminishing. Hankow, however, seemed determined to move against Chiang and having overthrown his power in Nanking, to continue the upward march originally planned. Meanwhile the Kuomintang suffered in the withdrawal from active participation in their activities of Mme. Sun Yat-sen, widow of the founder of the movement. She issued a statement at Hankow announcing her withdrawal "until wiser counsels prevail" and afterwards left the city for Peking. It was also considered significant that Michael Borodin, the Russian adviser to the Hankow Government, had left Hankow, presumably for Russia.

Czechoslovakia.—Negotiations between the Government and The Holy See have been steadily progressing, according to our correspondent. The appointment of the Ordinary for the proposed Archbishopric of Slovakia is expected in the near future. The main purposes of the negotiations are to arrive at an understanding regarding the landed property of the Church, to decide upon a more satisfactory delimitation of dioceses, to discuss the pretended right of the Government to nominate bishops, and, finally, to settle important educational questions. The more friendly relations between Prague and the Vatican were particularly evidenced at the blessing of the corner stone of the new Czechoslovakian College, which is to replace the Czech College at Rome. Cardinal Gasparri in the presence of seven Cardinals, performed the ceremony. On this occasion the Papal Nuncio to Prague, Msgr. Marmaggi, who since the Hus celebration of 1925 has lived in Rome, courteously welcomed the Czechoslo-

vakian chargé de affaires, who attended in his official capacity. Still more significant was the act of the "Pontificia Academia Tiberina" of Rome, which in June made President Masaryk an honorary member in recognition of his services to literature and science.

France.—On July 22, Premier Poincaré celebrated the anniversary of the formation of his Cabinet of national union, which saved French finances from disaster.

On July 31 he also celebrated the fortieth anniversary of his entrance into public life as a Deputy, at the age of 27. The Premier was fifteen and a half years a Deputy and then Senator for ten years before he became, for seven years, President of the Republic. Since his term as President he has been again seven and a half years a Senator. He has been four times Premier and eight times a Minister. No other man in France has such a record of public service. The Premier's immense power of work and extreme regularity of life were commented on at his anniversary. For his year in charge of the Cabinet he was feted informally by his colleagues.

Germany.—Several hundred Communists were arrested in Nauen, a suburb of Berlin, on July 26, as they were returning to the capital from a disorderly demonstration in Hamburg. They were charged with destruction of property and assault on a public official. After being registered, most of the prisoners were released, the leaders only being held for trial. Radical leaders charged the Government with a concerted action to break up the Communist party, but general opinion considered the arrest merely as an instance of the increased vigilance of the police over Communist activities following the riot.

Hungary.—John Cardinal Csernoch, Archbishop of Esztergom and Primate of Hungary, died on July 25 after an illness of two weeks. He was seventy-five years old. He will be remembered by the many pilgrims to the Eucharistic Congress at Chicago last year as the leader of the Hungarian pilgrimage and one of the speakers at Soldiers' Field on Catholic Education Day, when in a short address in his native tongue he addressed the throng of over 50,000 high school and college students who assisted at the Mass. Cardinal Csernoch, born at Szakolcza in the Archdiocese of Esztergom, in 1852, was raised to the priesthood in 1874. Occupied in parish duties for several years, he was later appointed Chancellor of the Archdiocese of Esztergom. Afterwards he served as a Deputy to the Hungarian Parliament. Appointed Bishop of Csanad in February, 1908, he was promoted to the Metropolitan See of Esztergom (Strigonium), in December 1912. Pope Pius X created and proclaimed him Cardinal on May 25, 1914. His tremendous influence with his people was used principally in the cause of social reform and of higher education. During the Bolshevik

Poincaré
Anniversaries

Communists
Arrested

Death of
Cardinal
Csernoch

Relations
with
Vatican

regime of Bela Kun, which followed the downfall of Austria, he was the most intrepid champion of the rights of his countrymen against the Jewish junta; and yet, in the reaction that followed against Semitism he spoke strongly against any persecution of Judaism.

Ireland.—Dublin made a notable event of the arrival of Frederick A. Sterling, the first Minister sent by the United States to the Irish Free State. When Mr. Sterling landed at Dunloughaire on July 25, he was welcomed by the officials specially delegated by President Cosgrave and was escorted to the capital by a military guard. Two days later, Mr. Sterling made the official presentation of his credentials to the Free State Government. After a parade through the streets of Dublin, he was led to the Vice-Regal Lodge, the residence of the Governor General. Here he was met by President Cosgrave who presented him to Governor General Healy. In a very felicitous address, Mr. Sterling expressed his gratification in being appointed the first Minister to Dublin and gave assurance that he would do his utmost to promote "still further the very friendly and cordial relationship which has existed so long between our two peoples." In his reply, Mr. Healy stressed the contribution made by those of Irish origin in the upbuilding of the United States and the debt of Ireland to the United States for its continued interest and sympathy. Following this reception, Mr. Sterling officially opened the United States Legation which is located in the Secretary's Lodge in Phoenix Park.

The coming of an American Minister to Dublin evoked deep appreciation from the people of the Free State. It has been highly featured by the press in news article and editorial. The event was regarded as significant in many regards. It denotes a recognition of the Free State regime by the United States, and, as noted by Mr. Healy, opens direct diplomatic relations between the two countries. According to President Cosgrave, "it is a full recognition of our coequal status within the group to which we belong, as within the general community of nations." Besides the diplomatic advantages, the coming of Mr. Sterling was regarded as being commercially beneficial to Ireland. Some of the Irish papers saw in it a precedent for other nations to follow and looked forward to the creation of a diplomatic circle in Dublin, with the consequent social prestige.

The Government's drastic coercive measures, known as the Public Safety Bill, passed the second reading in the Dail by the vote of 60 to 11, the Labor members having absented themselves. This Bill was introduced after the assassination of Kevin O'Higgins on the plea that the State and public safety were endangered by the continued existence of such organizations as the Irish Republican Army. This latter body, it must be noted, has publicly repudiated all connection with the murder of the late Vice-President.

Under the provisions of the new Bill, the Government is empowered to declare a state of emergency and to set up military tribunals for the trial of certain charges. It is given authority to proscribe such organizations as the Irish Republican Army, may impose the death penalty for the bearing of concealed firearms, and may regard the possession of revolutionary documents as evidence of membership in such organizations. In addition the Government has power to suppress publications whose policy it regards as directed towards the subversion of the Free State. In the course of the debate on the Bill, Professor O'Sullivan, Minister of Education, accused the Labor members of trying to use the murder of Mr. O'Higgins as political capital. The statement aroused intense indignation among the Laborites; it was supported by President Cosgrave, whereupon the Labor members left the Chamber and did not return until the Public Safety Bill had been passed.

No evidence was found against George Plunkett, the son of Count Plunkett, and the nine men arrested with him as suspects in the murder of Kevin O'Higgins. Accordingly, the charge against them was dismissed and they were given their freedom. The Free State police, though still working on the case, were unable to discover any clue to the identity of the murderers. Eamon De Valera received several threatening letters following the O'Higgins assassination; for that reason, the Free State authorities ordered special police protection to be given to him and assigned detectives to accompany him wherever he goes. A defection in the Fianna Fail ranks occurred when Patrick Belton, elected for Dublin county, accepted the Oath and took his seat in the Dail.

Rumania.—On July 25, Parliament met for the first time after the late King's interment. It was also the first meeting of the new Chamber chosen in the recent election. The occasion was marked by an overwhelming ovation for Premier Bratiano and manifestations of loyalty to the Regency that will rule for the little monarch, Michael. General Averescu, former Premier, created a sensation by declaring fervent allegiance to Bratiano. In the presence of the 300 assembled Senators the two men ardently embraced. Though the Carolists continued to be a source of some anxiety and it was not altogether clear just how Prince Carol might fall in with their program, in general the smallness of their number and their inactivity and apathy were interpreted as good omens that the crown issue would not be raised.

Russia.—The return of Joseph Stalin to Moscow on July 23 was reported as putting an end to the "opposition" hopes that had been growing in his absence in Caucasia. During the past two months the opposition leaders, Trotsky, Radek, Zinoviev and others, had been extremely active. They had been provided with ammunition against

Arrival of
American
Minister

Plunkett
Discharged

Significance
of His
Coming

King
Michael
Secure

Public Safety
Bill Passed

Opposition
Checked by
Stalin

the Government by the setbacks which Soviet diplomacy had received abroad. Stalin pointed out that the "opposition" advocacy of a more revolutionary policy would plunge them into the war for which the enemies of the Soviets were supposed to be seeking an occasion. In a communication by the Special Correspondent of the *New York Times* of July 24, the interesting fact is pointed out that American students visiting Moscow this summer were given a private demonstration of the judicial methods of M. Krylenko, Attorney-General of the Soviet Republic, as a model of judicial equity. Krylenko was the brutal prosecutor of the martyred Msgr. Budkiewicz.

Spain.—An official note was issued by the Government on July 23, stating that energetic action would be taken against the undisciplined elements in the Artillery Academy at Segovia, which institution figured in the officers' revolt last September. The students at the Military College were characterized as organizing a plot against the Government in connection with a public benefit to be given in aid of storm sufferers in Morocco. Announcement was also made that drastic steps would be taken to quell any disorders by syndicalist workmen in Barcelona who were threatening to go on strike, owing to their objection to participating with other organizations in committees appointed under the new regime to settle disputes between capital and labor.

Geneva.—Hopes for a successful termination of the Naval Conference grew less with the prolonged absence of the British Delegation. The statement made by Sir Austen Chamberlain, British Foreign Minister, in the House of Commons on July 27, simply reiterated the stand already taken by the British delegates before their departure. Saying that he could not make any detailed exposition of the British proposals, Sir Austen pledged the British Government to a whole-hearted acceptance of the professed program of President Coolidge. While agreeing to the limitation of large fighting cruisers he thus stated the British position with regard to the smaller types around which the controversy turns:

Questions connected with small cruisers are of a more complicated character. The strength of fleets can be stated in figures and compared with precision. Their primary function is to fight other fleets and, speaking broadly, they can easily be compared with each other.

No such simple way of looking at the subject is possible in the case of small cruisers employed for police purposes for protection of lines of communication in time of war.

Geographical considerations cannot rationally be ignored. . . .

Such vessels are a vital necessity to an empire whose widely scattered parts are divided from each other by seas and oceans and whose most populous parts are dependent for their daily bread on sea-borne trade and who would perish if it failed to protect its external trade. . . .

Anything resembling the quasi-permanent formula adopted at Washington for battleships is quite inapplicable to vessels designed for purposes which not only may, but must vary with the

geographical and economic position of the several Powers concerned. It becomes even more inapplicable when strength is estimated in terms of gross tonnage without reference to numbers or to armaments.

Two nations, each possessing 100,000 tons of battleships, may be regarded without serious error as being so far equal in fighting power. No such statement can reasonably be made about two nations, one of which has ten cruisers of 10,000 tons, while the other has twenty cruisers of 5,000 tons.

It all depends on circumstances. . . . A country which for any reason is obliged to distribute its available tonnage among similar units would be at a permanent disadvantage compared to one which is able to adopt a different scheme. There would be nominal parity, but real inequality.

These last words were greeted with cheers.

The British delegates left London on July 27, to return to Geneva. According to the *London Times*, it was possible that a temporary arrangement might be proposed, whereby through a cessation of building on the part of Great Britain and Japan, the United States would be enabled to build up to parity in the cruiser class. The respective building programs would be spread over a number of years. The *Times* also claimed an inconsistency between President Coolidge's exceptions on February 10, to global categories in the total disarmament program of the League of Nations Commission, with his insistence on global tonnage for cruisers in the present Conference.

No change however was expected in the fundamental attitude of the United States on the question of cruisers. Though an agreement had been practically reached with regard to submarines and destroyers, it was regarded as improbable that we should agree to any separate convention on this head. The statement of the British Foreign Minister was considered as emphasizing more than ever the difference between the United States and Great Britain in their concept of naval parity. The possibility that Great Britain and the United States might draw further apart as the result of the differences brought out at the Conference was earnestly deplored by a multitude of British speakers and journalists. Denial was also made at the British Embassy on July 27, of press reports from London that Sir Esme Howard, the British Ambassador to the United States, had formally protested to the State Department against articles in the American press on the Conference.

Mr. Tilden, the dethroned tennis king, furnishes a text for G. K. Chesterton's lobs and volleys in our issue of next week.

In his inimitable way, Thomas F. Meehan discourses on one of the strangest stories ever told, that of the Barber family.

Other articles about places and peoples of far away are: "The City Men Forgot," the romance of Old Galway, "Reno in Yucatan," self-explanatory, and J. P. McGinn's account of a feast-day in China.

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Indiana and the Klan

INDIANA, writes Meredith Nicholson, one of the State's noted sons, is suffering from "a bad case of civic stomach-ache." "What has become of the millions we poured into education in this State?" he asks. "It came to a point when for a while at least some of us were peeping under the bed every night to see if the Pope had come. That sort of thing does not speak very well for the intelligence of Indiana."

If Indiana is suffering from a stomach-ache, what a devastating ache it is! As a result, one Governor now abides in a Federal penitentiary. The chief political backer of the present Governor, for some years head of the Klan in Indiana, now serves the second year of a life-sentence, imposed for one of the most abominable crimes ever perpetrated in the State. The Governor himself is in that awkward predicament which calls for another new explanation everyday. The Mayor of Indianapolis, the State's capital and largest city, a favorite son of the Klan, has been indicted for grafting. He was elected on a plea for "100 per cent Americanism, 100 per cent Protestantism." His brother-in-law, the city controller, is charged with concealment of campaign contributions. The city purchasing agent, another 100 per cent American, has been indicted for bribery, and the city market master, who resigned under charges, finds himself in a similar predicament.

Even high personages in Washington, who viewed the growth of this Klan abomination with complacency, are moving uneasily in their exalted seats. The ex-chief of the Klan, immured though he is in the State penitentiary, threatens to open his secret dossiers, and thereby blast the reputation of many an official who climbed to political eminence by wrapping his corruption in the folds of an American flag. Most decidedly, all is not calm along the banks of the Wabash.

Something has happened in Indiana, but only what always happens when men listen to appeals to bigotry, and

begin to hate their neighbors who differ from them in racial stock, in creed or in color. The Klan in Indiana outdid Stiggins and Pecksniff in posing as the champion of civic virtue and the protector of chastity. Hence it is not surprising to learn that so many prominent members of the Klan have been indicted on charges involving civic dishonesty and personal degradation.

What is surprising, it must be confessed with Mr. Nicholson, is that Indiana succumbed so readily to this mixture of folly and corruption. As a rule, hatred of the Catholic Church flourishes most luxuriantly in communities which report a high percentage of illiteracy and crime. But Indiana is not illiterate. Nor has the State been notable—until recent years—for crime and disorder. To those Americans who pride themselves on their "American heritage" of tolerance and a law-abiding spirit, Indiana's recent record is disgracefully humiliating. The percentage of "old American stock" in Indiana is unusual, and a recent report of the Federal Census Bureau notes that in its proportion of citizens born of American parentage Indianapolis ranks first among the twenty-five largest cities in the country. The conclusion is justified that these citizens, while not illiterate, are uneducated, and are Americans only by racial affiliation.

The outlook, however, is brighter than it has been at any time during the last five years. The decent citizens of Indiana are rising in revolt against the Klan, and will undoubtedly succeed in breaking its power over the State's government. They have learned, as in the past century hundreds of communities have learned, that race-hatred and religious bigotry invariably result in depraved officials and a corrupted government.

One Small "T"

SOME years ago, a contributor to our sprightly contemporary, the *Catholic Mind*, wrote that after the day of Pentecost the Apostles went forth "to preach a doctrine of immorality."

Obviously this was a statement that smacked of the faggot. Readers whose pious eyes had been offended, at once wrote to cancel their subscriptions. The Apostles, they pointed out, invariably preached a doctrine not of immorality but of immortality. Clearly, the editor of the *Mind* was unfit to hold his post.

Yet the editor was guiltless of offense. In the guilelessness of his heart he had trusted to the skill of the linotyper and to the lynx-eyed vigilance of the proof-reader. Who shall blame him for this refreshing proof of confidence in his fellows?

We also are sometimes guilty of this too, too trustful spirit. Thus we are shocked to read on page 365 of *AMERICA* for July 30, the following scandalous statement: "Hence Mussolini 'permits' the State to teach religion in the schools, not because he admits the right of the Church so to teach, but because, like Napoleon, he believes that in this manner the Church may be made a valuable part of the State's police system."

No doubt a majority of *AMERICA*'s readers at once de-

tected the error. But for the sake of keeping the record clear we hasten to observe that the word "State" should be replaced by "Church."

When AMERICA defends the right and duty of the modern secular State to control the teaching of religion in the schools, our readers may expect a series of leading articles defending the Federal Education Bill and the extension of the Volstead Act. But not before.

The Growth of Our Colleges

A SURVEY recently completed by the Bureau of Education of the National Catholic Welfare Conference shows that 74,849 students were enrolled in our 154 Catholic colleges and universities in 1926. These figures represent an increase of 14,680 over the enrollment for 1924. The number of colleges for men remains the same, but during the past two years fifteen colleges or junior colleges for women have been founded.

These facts are encouraging. They bear witness to the genuine interest in Catholic education displayed by both clergy and people. But the prospect, bright in the main, has its darker features.

The figures thus far issued by the Bureau do not bear on the financial problems of these institutions. Yet, as every school administrator knows, the chief difficulty which the school must face today is that of adequate endowment.

Up to a period comparatively recent, practically every Catholic college had an equivalent endowment in the free service given by the members of the faculty who were Religious. Since from ninety to ninety-five per cent of the teachers were members of some Religious Order or Congregation, the appropriations for salaries was one of the smallest in the budget. With tuition-fees and occasional gifts, the college could maintain itself fairly well. What Mr. Rockefeller said of the ability of the Catholic charitable institution to make one dollar do the work of five, was more than verified in the Catholic college.

Within the last decade, however, the equivalent-endowment plan has been called in question not only by the standardizing agencies, but by Catholic educators. If the present trend in education continues, there is reason to fear that the equivalent-endowment will disappear.

In the first place, the number of our students is increasing much faster than the number of young men and women entering the teaching communities of Religious. In some parts of the country, the disproportion is more marked than in others; but taking the country as a whole, it is clear that we can no longer rely upon Religious who ask merely what is necessary to maintain them in frugality, to occupy the majority of the chairs in our colleges and universities. Many must be filled by laymen, for whom salaries equal to those paid in the standard non-Catholic institution, must be found.

But the demand for greater financial resources does not end with the salary-list of the lay-professors. The cost of equipment and maintenance must be considered. The modern college takes for granted laboratories for the

physical sciences which the technical school of twenty-five years ago dreamed of, but lacked. Not only must it have a library, collected with a view to the needs of the college student rather than of the student of theology, but this library must have an unfailing annual appropriation. Like a laboratory, so a library never springs full-blown from the brow of Jove. It can never stop growing.

It is obvious that these needs, a few culled among many, can not be met by tuition-fees. Fees rapidly approach a crystallized maximum. Further, when the rule is dependence upon fees, the temptation will always be present to accept students after an inspection of their pocket-books rather than of their brains.

But, as in his heart every college administrator will admit, the matter is not debatable. Without adequate financial resources, over and above tuition-fees, he cannot long maintain his institution in accord with modern standards. Many of these standards are unreasonable, but the point is that they are enforced. The wise college administrator knows that time spent in complaint and recrimination is time lost. He cannot, of course, bow to a standard not in accord with the Catholic philosophy of education. But there is nothing in that philosophy which looks askance upon a liberal endowment or a yielding in curricular non-essentials. We have already yielded, with a heavy heart, to the absurdities current in American educational circles, so scathingly denounced by Dr. W. S. Learned in his recent Carnegie Report, but through it all have kept our eyes fixed on better things. When the return to sanity begins, we shall find ourselves at the head of the procession, for we have yielded less than others.

But where is the much-needed endowment for the Catholic college to be found?

Frankly, we do not know. But it seems to us that the best way of finding it is to let our people know, in season and out of season, what the need of the modern Catholic college is. Catholic education has always had and will always have its martyrs and its confessors. But it has never been rich in money-getters.

The Company Union

IF there is anything more damnable in American economic life than the so-called company union, we have not yet come upon its foul trail. In its profession of tender care for the worker's welfare it is a liar and a hypocrite to boot.

Unions are formed to give the worker a means of protecting his rights. He cannot do this unaided, for business is organized on the principle of buying labor in the cheapest market. Labor, too, must organize, if it is to contract with the owner on a basis of equality. What one worker cannot obtain, may possibly be extorted by the united action of a thousand workers. And, as Leo XIII, voicing the philosophy of the Catholic Church, taught in his Encyclicals, the right of the worker to organize and by just means to secure all that is due him, is not a mere concession granted by enlightened States, but a natural right which every State is bound to protect.

But the organization of the workers into a union must be brought about by the free act of the workers. A "union" into which the worker is forced, either by his fellows or by the bosses, is not a true union, but the result of an act of violence.

Another name for the company union, or to speak more accurately, its correct name, is "the forced union." As we have it in the United States, it is an aggregation controlled by the owners. Obviously, therefore, in a conflict of rights and interests, the worker is left without a representative. He is in the position of a man robbed of his property who must leave his defense entirely to the attorney for the thieves.

As has been observed in these columns on previous occasions, the most notable fact about modern capitalism is not its shrewdness but its stupidity. At the outbreak of the war, capitalism in the United States seemed ready to acknowledge the right of the worker to enter a union and to be represented by it. Within the last few years, however, capitalism has made a determined effort to replace the workers' union by the company union.

The effort may and probably will be temporarily successful. Men will often submit to tyranny rather than see their wives and children starve. But we do not believe that in the long run any project so manifestly contrary to truth and justice as the company union will succeed. A company union means that the worker has no real defense. Hence as long as it lasts it can keep the worker in a condition little better than that of a slave. That policy means immediate dividends, in some cases; but it also means discontent, sabotage, and economic wars. Nations are beginning to learn that of all means of settling disputes war is the most expensive and the least satisfactory. Cannot capital learn the same lesson?

It need not be said that this Review deplores the tendency to find the first remedy for social and economic evils in legislation. Before recourse is had to the State other means should be tried. Nevertheless, it seems that a condition has been reached in this country against which the worker cannot be defended by private agencies. If this be true, then it is the duty of the State to protect him. Within the past year we have had more than one instance of bloated corporations brazenly defying the State and Federal Governments. Capital, a stupid, brutal giant is now in the saddle. It is the duty of every upright citizen to see that he does not remain there.

The Canon 'gainst Self-Slaughter

SOME weeks ago Dr. Frederick L. Hoffmann published the figures which give the suicide-rate in the United States for 1926. The total number of suicides was, approximately, 15,000, or about 15.9 per 100,000 population. In 1925, the rate was 15.1. "Something must be radically wrong with our civilization," writes Dr. Hoffmann, "that so many men and women, old and young, rich and poor, black and white, should find the conditions of life intolerable."

In the absence of sufficient tested data, it is difficult to

generalize. But suicide is restricted to no particular age or class. Reviewing the alleged or presumed reasons, it appears that men commit suicide because they are poor, and in spite of the fact that they are rich; in the vigor of exuberant health, and after protracted illness; when failure overtakes the work of a life-time, and in the very moment of success.

A common factor is observed in all these instances: unwillingness or inability to harmonize self with environment.

Every man experiences this conflict in a greater or less degree. Since, however, most of us find some source of compensation, natural or supernatural, we are not tempted to end our lives. That temptation arises only when every source seems stopped. This apparent stoppage arises without resistance in men and women utterly destitute of belief in a future existence of reward and punishment. It presents itself to the believer only when the bursting of some overwhelming fear, for which he may or may not be responsible in whole or in part, sweeps away his reason.

In the instances of clearly-evidenced insanity, there is, of course, no moral responsibility. In other instances, responsibility is dubious, and remains dubious after careful investigation. God knows but man does not. In this day of rush and hurry and strain, it is highly probable that many cases of what appear to be deliberate self-murder are totally devoid of responsibility. This may be true even when the suicide has previously exhibited no traces of mental abnormality. There is a well-authenticated case of a professor of psychology in a Catholic college who on finding himself near the edge of a precipice was seized with a desire to throw himself into the abyss. He recognized that to do so would be suicide, and while walking nearer the brink argued with himself that there was no reason why he should kill himself, and that if he did so he would be guilty of grievous sin. Within a few feet of the precipice he was jerked back by a companion. The "overwhelming desire," the "brainstorm," the "*dementia Americana*," "the irresistible impulse" are phrases that have been overworked. Yet psychologically, there is no reason why "insanity," to use an unsatisfactory term, should be restricted to aberrations which affect the intellect, and denied to those which impede or destroy the normal operation of the will. The moralists of the Catholic Church long ago recognized the truth that the will could be deranged by physical and psychic factors which leave the intellect untouched.

Nothing helps so much to the establishment and maintenance of a bright cheery outlook upon life as sincere religious belief and a life ordered in accord with the precepts of morality. "Do not criticise your part in the play," writes Riggs in his book, "Just Nerves," "study it, understand it, and then play it—sick or well, rich or poor—with faith, with courage, with proper grace." The advice is good, but better is the counsel of the Master who taught us that God is our Father. No one who abandons himself to God's loving Providence will ever be tempted, however sorely he may be tried, to end his earthly existence by suicide.

The Fewness of Our Converts

THOMAS F. COAKLEY, D.D.

THE "Official Catholic Directory" for 1927 presents some interesting figures relative to the propagation of the Faith in this country. For the first time we find in the consolidated summary of statistics a separate column for converts. Not all the dioceses make reports of converts, but from those for which figures are available, I have picked out the four archdioceses and five dioceses in the Eastern half of the United States whose figures are the highest. The data in detail follows:

	NUMBER OF PRIESTS	NUMBER OF CONVERTS	AVERAGE NUMBER CONVERTS PER PRIEST
Baltimore	571	1860	3.2
Boston	987	1130	1.1
Philadelphia	955	1529	1.6
Cincinnati	454	830	1.8
Brooklyn	656	1611	2.4
Detroit	557	2120	4.
Cleveland	452	873	1.9
Pittsburgh	665	835	1.2
Newark	710	920	1.3
Total	6,007	11,708	1.9
GRAND TOTAL FOR UNITED STATES ..	24,990	35,751	1.4

These figures show that the average number of converts made by each priest in the United States is 1.4 per year. In the above tabulated nine archdioceses and dioceses, the average is somewhat higher than the general average of the country, for it shows that 6,007 priests made 11,708 converts, or an average of nearly 2 converts per priest per year. It will be a surprise to most people to know that the front lines of heresy so far as making converts is concerned seem to be in the crowded archdioceses and dioceses of the eastern section of the country rather than in the far-flung thinly populated regions of the West and the South.

The Archdiocese of Santa Fe appears to be the banner one of the whole country, for its 97 priests are reported to have made 1,214 converts, or 12.5 converts per priest. These figures are so much in excess of the ratio prevailing elsewhere that it would be interesting to know the methods used in making converts on such a comparatively wholesale scale.

Next in rank appears to be the Diocese of Detroit, where its 557 priests had 2,120 converts, or an average of 4 per priest. This is three times as great an average as the rest of the United States, and it speaks eloquently of the missionary zeal of the zealous Detroit clergy. Even the inclusion of the missing figures from the archdioceses and dioceses that have not reported would scarcely have an appreciable effect upon the general average throughout

the country, which is somewhere around one and one-half converts per priest per year.

With 25,000 priests in the United States and with 90,000,000 non-Catholics to bring into the fold, some mathematician with a fondness for differential calculus might tell us how long it is going to take to preach the Gospel to the whole of America. Of a truth the Faith is not making tremendous headway among us if the figures quoted in the "Catholic Directory" are to be relied upon.

As a matter of fact, it is well known that priests are not responsible for all converts. Many of them are the result of mixed marriages; not a few are the result of the instruction in Christian Doctrine which as a rule precedes mixed marriages in many dioceses. A respectable percentage of converts is the happy consequence of illness in Catholic hospitals; while perhaps the minority are due to private reading and study or the influence of Catholic friends and associates. Then, too, a decided percentage of our converts are women and the labor of instructing them is often done by nuns.

The various Diocesan Apostolate Mission Bands formed originally for this very work, which now appears to be languishing, are responsible for many of the converts made in the dioceses where these Mission Bands are adhering to their primitive purposes and are functioning regularly among non-Catholics; too often these non-Catholic Missionary Bands are used in Catholic missions, although it must be confessed that Catholic missions themselves produce many converts.

Many priests go through the year without making the one and four-tenths of a convert that is the general average throughout the country. Some priests in exceptionally situated churches in large cities have numerous converts throughout the year, so much so that a large portion of their time is taken up in the work of instruction; in some Catholic hospitals one of the nuns is often detached from other work to instruct prospective converts during their convalescence.

So, while the figures show that the average priest has 1.4 converts per year, the facts are that these figures must be very much diminished since the converts are due to other influences than that of the priest. Certainly, with 24,990 priests, all highly educated specialists, bound by solemn pledges to preach the Gospel, working in the army of Our Lord in the United States, the fact that their collective energy for an entire year has made only 35,751 converts is not calculated to give any of us a thrill of pride.

Someone ought to step on the gas! We are not making the most of our man power; a course in convert making in our Seminaries might tend to raise the figures from the very low level of 1.4 prevailing today.

A New French Bill of Rights

ANDREW C. SMITH, S.J.

ON June 8 of this year a little group of Catholic Deputies introduced into the Lower House of the National Legislature a bill for the abrogation of the Lay Laws of 1901 and 1904. The event, simple enough in itself, evoked little or no comment in the press; but for those who like most forthright American Catholics have always deplored the passivity of their French co-religionists under the tyrannical vexations of a sectarian government—without always, be it added, appreciating the complex and often extenuating causes of the Catholic inactivity—it should be the signal for rejoicing that for the first time in twenty-five years a parliamentary rectification of a crying injustice is calling for accomplishment.

Together with its novelty there is a seeming hardihood in the present project that lends it an aureola of popular appeal. This time it is the Church, so long the supposed bulwark of the aristocracy and special privilege, which founds its claim on the title of Liberty and the common right. And what a claim! It is nothing less than the abrogation of those very laws which barely three years ago were so warmly espoused by a Premier of France that he declared from the tribune of the Chamber of Deputies his intention of evicting all the religious congregations which had in defiance of the law established themselves on their native soil.

True, political changes have been many in the interval; but the general tendency of the law-making bodies is still definitely towards the Left. Moreover, Herriot, the belligerent Premier of 1924, holds a portfolio in the present Poincaré cabinet as Minister of Education. And so to many the proposal brought forward by M. Groussau and his associates—among whom it is interesting to note the Priest-Deputy, Abbé Bergey—would seem at first sight merely a dramatic gesture, likely to do more harm than good by provoking a new outburst of fanaticism at a time when it would be better to let sleeping dogs lie.

In reality, considered merely as a gesture, the measure has a strategic value. It marks a definitive change of tactics; and in more spheres than football an offensive is often the best defense. But it is not merely a gesture. Because of a new element which has entered into the politico-religious question since 1924, there is even a presage of victory in the simple declaration of war. The campaign has been carefully planned, and the drive now launched, while not indeed likely to be successful at once, need never be changed into a retreat so long as public opinion continues to have a say in political affairs. For the bill, which bears as yet the signatures of only six deputies, is the concrete expression of a spirit of resistance which has been knitting together the Catholic manhood of France since the day when one of the outlawed

religious gave his ringing answer to Herriot's menace, "*Nous ne partirons pas*. . . . For the honor of France we shall not go."

During three years now the leaders of the religious defense have been mustering and training their forces. Sunday after Sunday, General Castelnau's National Catholic Federation has held mass-meetings in the various principal cities and towns; almost invariably the thousands attending these demonstrations have listened with applause to the reasoned indictment of the Laws of Exceptions, and at the close of the meetings have enthusiastically pledged their co-operation towards changing the present *de facto* tolerance of religious into a *de jure* civil status.

Towards the same end are directed the unstinted activities of another powerful organization, the DRAC, so called from the initials of its full name, "League for the Defense of the Rights of Religious Ex-Soldiers." With all the good grace of their war-tested patriotism these militant leaders have been making an unceasing appeal to the innate justice of their fellow-citizens. No legitimate means of propaganda has been neglected. They have covered the bill-boards with stirring tracts like the famous letter of Père Doncoeur cited above; they have published serious argumentative pamphlets like "*Sa Majesté la Loi!*" wherein a brilliant young lawyer, Michel Riquet, S. J., cut the ground from under the feet of those who had been pretending that all laws as such are necessarily sacred and intangible; more recently they have sponsored a great film, familiarizing the people with the various Religious Congregations and their multiple works for God and humanity.

And always they have been extending their influence, maturing their plans, biding their time for the introduction of a bill which should test the intangibility of the iniquitous laws, and expose the hypocrisy of keeping on the statute books legislation which it is morally impossible to enforce.

The looked-for opportunity presented itself rather unexpectedly at the beginning of this year when the leading jurists of France held a congress at Paris. On that occasion M. Duguit, head of the Faculty of Law at the University of Bordeaux, presented to his confrères a detailed indictment of the Laws of Association as passed in 1901 under the régime of Waldeck-Rousseau; and the congress accepted his conclusions so far as to recommend a thorough revision of the laws in question.

The first response to this recommendation of such high authorities is the bill introduced by M. Groussau. The fact is at once a proof of the wide-awake methods of the Catholic leaders, and a letter of credit which the Parliament can ill afford to ignore. Moreover, the bill has

the advantage of proposing along with the emancipation of the Religious another more general and much demanded reform. The text is in substance as follows:

Art. 1. All associations properly registered enjoy a civil personality. They have the right to appear in court, to possess capital, to acquire, without special authorization, goods, real estate or chattels, in fee simple or in fee tail.

Art 2. The Articles 13 to 18 of the Law of July 1, 1901, and the law of July 7, 1904, are hereby abrogated.

To understand the full force of these articles it is necessary to recall the legislation actually in force. The law of 1901 comprises three parts, two of which regard associations in general. The first part affirms the right to form associations, fraternal, benevolent, etc., and concedes to the associations so established a juridical status on condition that they register with the proper authorities, declaring their constitutions and officers. The second part reserves to those associations which are officially declared of "public utility" the right to receive gifts and legacies. It will be noted at once that the new law suppresses this limitation, by conceding the same right to all duly registered associations. The articles 13-18, which are to be explicitly abrogated, form the third part of the existent law. Herein the Religious Congregations are excepted from the general provisions just laid down. For them registration is to be had only by application to the central Government; should the petition be refused, the Congregation is thereby dissolved and its goods liquidated.

The injustice of this last article, which is the teeth of what is known as the Law of Exceptions, is patent; all the more so when it is considered in the light of its actual consequences. Of 456 Religious Congregations submitting to the Government the required application, not a single one has ever been explicitly approved; and all but five, these principally engaged in works of mercy, were flatly rejected *en bloc* by the sectarian Minister of the Interior, M. Combes, to the chagrin, it is said, of the author of the law, Waldeck-Rousseau.

Three years later a supplementary set of laws pushed through the legislature by the same implacable renegade Combes completed the legal extinction of the Congregations in France. The religious habit was interdicted; teaching or any connection with educational affairs was forbidden even to such Religious as had not been virtually expelled by the previous laws.

As everyone knows, except at the very beginning, these laws have never been rigidly and continuously enforced. Religious, discarding the habit of their Orders, have continued to sow the knowledge of God and so to combat to some degree the dechristianizing influence of the *école laïque*. Especially since the call to arms brought back great numbers to put their lives at the service of an ungrateful state, which they still had faith enough to recognize as their fatherland, the Religious of France have been openly flaunting the unjust discrimination against them. The various religious costumes have begun to be seen again on the streets. Religious now sign their writing with the initials which indicate their Order or Congregation. And Government officials are forgetting more

and more even to pretend ignorance about the actual difference between the law and the facts.

It is on this situation that the Catholic leaders are counting; this, and some further developments. As the calendar for the coming session of the Chamber is a crowded one it is not likely that the issue will be thrashed out immediately. In the interval will come the election of the new Chamber, and many candidates are likely to find that a deciding factor in their success or failure may well be their attitude towards a bill which has the sympathies not only of the powerful Catholic Federation, but of many non-Catholic organizations of war veterans who have declared for fair play irrespective of religious affiliations.

If our American students of foreign affairs, our writers and informal tourist ambassadors would seize every opportunity to stigmatize the Laws of Exceptions as a stupid anachronism unworthy of a great republic of our times, it is quite possible that the French press, always keenly susceptible to criticism from America, will throw its potent influence into the scale for liberty and a Bill of Rights even for Religious Congregations.

Fanaticism and Law Enforcement

MARK O. SHRIVER

THERE is nothing unusual in the idea of enforcement of law by constituted authority, since the very idea of law carries with it the necessary correlative of a sanction, which involves the power and duty of imposing penalties for a breach. The idea of the government in the role of law breaker is novel, and somewhat startling, even after eight years of experience with "law enforcement" as it is understood by the supporters of America's surprising experiment with sumptuary legislation.

It is a sad commentary on existing circumstances when, in order to secure convictions for violation of law, the supreme authority employs agents to tempt citizens to the commission of crime and then punishes those citizens for yielding to the temptation it has itself supplied. Assuming for an instant that it is morally justifiable for a government to spend tax money collected from citizens in bribing men and women to crime, it does seem to be rubbing it in when increased appropriations are demanded to suppress the very violations which that bribery has brought about.

What, one may wonder, would Jefferson, or Hamilton, or the great Chief Justice Marshall think of the spectacle of America stooping to operate a night club wherein whisky is sold in violation of law, in an effort to snare a few miserable bootleggers? And would their amaze be lessened if they knew that while countless thousands wax rich from such activities, despite the high cost of protection bought from venal officers, the government saloon lost money although it had no such heavy overhead to meet?

The night club was operated in the city of New York where other clubs, as they are called, in all respects similar,

prosper amazingly in astounding numbers. In the Dis-mal Swamp Federal employes erected, maintained and operated a first-class distillery, and, carrying their product to the nearby city of Norfolk, there retailed it from a "blind tiger" to all who came to buy. In northern New York a Federal judge is said to have organized Federal agents into a gang of rum runners, to have supplied them with a large sum in cash and a government automobile with which to buy and transport liquor from Canada to Albany where it was to be sold to American citizens. He sat in judgment on vendors and buyers, charging them with every crime in the calendar, including conspiracy to violate the liquor laws, and on conviction sentenced them. Government agents inveigled men into crime by the lure of government gold, and punished them because they were weak, and fell. These are not the only instances that can be adduced. These have been mentioned on the floor of Congress.

The spies and *agents provocateurs* who do these things are called "under-cover men," and a half a million dollars is being officially sought for the support of their activities in this current year. Federal funds to the extent of \$500,000 are to be spent in luring citizens to crime, and when once they have been caught, they are to be sent to jail for long terms, there to be maintained at further Federal expense.

Gen. Lincoln Andrews said in his annual report that his agents were forbidden to engage in entrapment activities, but they are doing just that thing, and with official approval, for in a supplemental report the General added that a spy system was essential to the success of this thing called "Volsteadism." In Washington, D. C., the citizens themselves are being organized to spy on their fellows.

Suppose it to be proper to buy evidence, and it is a questionable supposition, why should it be necessary to buy more than a few drinks? Neither a barrel nor a gallon is necessary to establish the fact of unlawful sale, but when "under cover" men buy, they buy in quantity, enough to furnish not evidence only, but a royal spree for themselves and their friends at public expense. And when a spy who buys evidence, and consumes it himself, and fails in his effort to convict because the evidence has *disappeared*, says that such quantities are necessary, who that is not lost to all sense and reason will believe him?

Then there is fanaticism of language. One Colonel Robins recently addressed the Committee of One Thousand for Law Enforcement and remarked in the course of his impassioned outburst that refusal to obey a dry law one did not like was treason. Now the Constitution for which Colonel and his associates profess such attachment plainly says that treason shall consist only in levying war against the United States or giving aid and comfort to their enemies. Either the Constitution, therefore, or the Colonel must be wrong, and even Mr. Roy Haynes must admit that it is not the Constitution. Then, the Colonel continued, choosing which laws one will obey and which one will ignore, is selective anarchy, whatever that may be, but since Mr. Robins is a strong supporter of these

under-cover activities, it is clear that he too, picks and chooses his laws to some extent.

The State of New York and Free State of Maryland are selective, too, for while both are notoriously and outrageously wet, law observance, as it was prior to 1919, seems pretty generally popular even in those benighted communities. According to crime statistics published by the *New York World*, arrests for major crime per 100,000 were (the lowest in the country) only 2.2 in Baltimore and 4.7 in New York. The Mullan-Gage Act has been repealed and Maryland never has had an enforcement act, but in New York and Baltimore policemen give their attention to police work and crime is as near non-existent as might reasonably be expected. Atlanta is blessed by the Georgia act of concurrency which goes the limit in severity. It has been dry by statute for near on to twenty-five years, and there police turn their minds, if any, to such atrocities as the toting of half-pint flasks, and dry Atlanta had five times as much serious crime during the last week of 1926 as Baltimore which is wet and three times as populous.

There is fanaticism of interpretation. The Eighteenth Amendment forbids the manufacture, transportation and sale of beverage liquor but the legislation deemed appropriate to enforce those restrictions and the thousand regulatory provisions of the Prohibition Commissioners are not halted by any such picayune ban. Reaching beyond the limit intended by the plain words, industrial, medicinal and sacramental liquors in turn are brought within the all-inclusive disapproval. Not even tooth pastes and shaving creams escape the effort to stop the use of beverage alcohol, though a creature who would consume such creams in search of pleasurable exhilaration is utterly beyond my comprehension.

And now the medicinal end. If alcohol may be used as medicine at all, and it may, how in the name of all that is good and holy can any one determine just what quantities a particular patient may need at any one time, when, as is necessarily the case, a need which the restrictions will limit has not yet arisen? Whisky is medicine, though doctors may disagree as to its precise therapeutic worth, and the personal observation and experience of mankind can always be taken for what it is worth. Almost two million men can look back to that winter, not so long ago, in some small French billet town where they slept and lived in cold, unheated houses and stables of stone. Rain fell in one such town for forty-two days in succession. The war was over; there was none of the excitement and exhilaration of movement; there was nothing but the cold, and the everlasting wait, and the unanswered question, "when do we go home?"

The flu was everywhere, and there are thousands alive and well today who would have been in some little cemetery across the sea if cognac had not saved them from the peril of the cold and the wet and the never-ending exposure. Vieux Marc, that white and potent liquid fire, kept men on their feet and at their tasks. Of course they might have been better off without it, but it brought

a heartful of gracious warmth. Perhaps it was not medicine, but at that time it was surely not a beverage within the purview of an act prohibiting such things for beverage purposes, even though the prohibition be called temperance and be regulated by boards of morals, financed by free-will offerings from all the Evangelical churches of the world.

This prohibition of hydrated oxide of ethyl and of substances containing it in proportions greater than one half of one per cent by volume is really the great outstanding problem of the country. It affects every man and woman and child, as it has during the almost ten years in which alcohol has been outlawed and attained. In spite of amendments, enforcement acts, vigilantes, spies, and agents under and without cover, it still manages to eke out a miserable existence. Even today in the fore-

front of the attack stands old J. Barleycorn, waiting for the people to recover their breath and appreciate what a sorry mess they have made of constitutions, compiled statutes, common decency and the ordinary amenities observed between civilized human beings, not to mention theories of government long held sacred. With amazement he watches a people once sane, who have adopted a policy of enforcing by appropriate legislation a constitutional amendment forbidding the very processes of nature, and the orderly workings of Nature's God; legislation declaring that while grape juice and yeast cakes may still be consumed separately, and as one might say individually, they may not now be taken in lewd and sinful cohabitation.

And that they say is temperance. How many crimes are committed in its name!

Conquering Tuberculosis

JAMES J. WALSH, M.D., Ph.D.

ON Sunday, July 3, Bishop Conroy of Ogdensburg, dedicated the two units of the tuberculosis hospital of the Knights of Columbus of New York State which have been built in connection with Gabriels Sanatorium in the Adirondacks. On the same day, he also laid the cornerstone of what is practically a finished building, the infirmary of the same institution. These three buildings of stone and cement, absolutely fireproof in construction and equipment, represent a magnificent landmark in the crusade against tuberculosis which has been carried on by the Sisters of Mercy.

It is now more than thirty years ago since Mother Mary established Gabriels Sanatorium for tuberculosis which has ever since been known for its excellent work in saving the lives of consumptives. More even than what is actually done for individuals has been what it has accomplished in bringing about that change of mind with regard to the curability of consumption among a great many people which has meant so much for taking pulmonary tuberculosis out of the list of extremely fatal diseases and making it an affection that under favorable circumstances is eminently curable.

When in 1895 Gabriels Sanatorium, so called not in honor of the Angel Gabriel but of good Bishop Gabriels of Ogdensburg, was founded, tuberculosis was, to use Defoe's picturesque phrase, "the captain of the men of death." It led in fatality all the diseases humanity suffered from. Pneumonia has long since displaced it in primacy of fatality and the death rate from tuberculosis has been constantly falling since 1900 until now it is not more than half as fatal as it used to be.

Our tuberculosis sanatoria throughout the United States have contributed each in its measure to this consummation so devoutly wished and Gabriels, because of its intimate touch with Catholic life in many ways here

in the East, has meant very much in changing the attitude of mind of patients toward the affection. Tuberculosis specialists declare that "tuberculosis takes only the quitters," that only those die from it who are very much afraid of the disease and who become despondent as a consequence. Despondency has now given place to courageous facing of the affection, patients live in the open air, their appetites are stimulated and so it is not long, if the disease is taken in time, before resistive vitality is increased to such an extent that the tubercle bacilli become literally walled off from the rest of the body and complete arrest of the disease follows.

The Sisters of Mercy in the Adirondacks have been leaders in the provision of the best possible opportunities for consumptives to conquer their disease. When the original sanatorium was planned over thirty years ago, they were well advised in securing the services of competent architects and the result was an institution that represented all that was best up to that time. They had the benefit of advice from Dr. Trudeau himself, who was a dear personal friend of the Sisters, as well as from other tuberculosis experts in the district. The Universal Exposition of Paris in 1900 awarded Gabriels Sanatorium a medal of honor for "the arrangement, construction, water supply, drainage, warming and ventilating of the several buildings which has been done on the most approved and scientific method."

Only the best would satisfy the Sisters in their solicitude for the patients and the success of their efforts was thus recognized by the experts of the world. According to the custom of the time the sanatorium buildings were frame, for the idea of fireproof construction had not yet come, but apart from that the buildings were models of all that could be planned for the housing of patients suffering from chronic disease and needing above all

fresh air and thoroughly sanitary surroundings for the cure of their affection.

Now more than twenty-five years later it is interesting to realize that the next important addition to the sanatorium is made on the same high plane as the original structure. The architect of the new buildings, Mr. John Russell Pope of New York, made a special study of tuberculosis hospitals as they have been built in many countries for the purpose of securing the very best arrangement for these pavilions at Gabriels. There was immediate recognition of what he had accomplished and in June, 1926, when the plans were completed for the new buildings, they were illustrated in the magazine the *Modern Hospital*, because they represented ideas of extremely suggestive value in hospital planning particularly as regards hospitals for consumptives.

Now these plans have been built in stone and cement, and the result is undoubtedly the culmination of what has been done in constructive work for the care of tuberculous patients. Each patient in the new building has his own room and a balcony for his reclining chair just outside the door of that room. The balcony is open to the air, the room may be so completely opened as to be almost a part of it and thus secure that most precious of therapeutic agents for disease, fresh air. The patient's room has no heat in it, but just next to it there is a little dressing room which is thoroughly warmed and in which he dresses and undresses. The rooms give absolute privacy, the balcony with its southern exposure is all in one. It thus emphasizes the social life, though of course that is not encouraged beyond the point that is necessary for maintaining good feeling and keeping patients from being over solicitous about themselves. It is but a few steps from the bed to the reclining chair on the balcony so that there is no excuse for the patient not being out just as much as possible and when exercise is deemed advisable the paths on which he walks are level and no special effort is required.

Each of the Knights of Columbus units will accommodate on each of two floors eleven patients. That takes away much of the institution feeling. After all, eleven is scarcely more than the number there used to be in a good-sized family of the preceding generation, and this was never too much for comfort, while it made for sociability. From the balconies there is a panorama of the Adirondacks, including on clear days all the higher mountains of the range with "White Face" in the distance. Gabriels itself is situated well up on high ground nearly two thousand feet above the level of the sea. But ten miles away is Saranac, where the reputation of Trudeau and the arrest of so many cases of the disease have put a new aspect on the significance of tuberculosis. The air of the region lifts people up, but the atmosphere of hope that has been created raises the spirit above discouragement, and that is the most important of therapeutic agents.

The new infirmary building, which will accommodate forty-two additional patients, and in which every patient

admitted to the institution will remain during the first week of his stay in order that his individual case may be studied, is another example of splendid design by the same architect for the particular purpose for which it is intended. Here there is room for each patient and also a balcony, but instead of having to go from his bed to the reclining chair the patient's bed itself is wheeled out on the balcony. He can be wheeled back in half a minute to his room without being disturbed in any way whenever that seems advisable.

This infirmary building has its own separate kitchen and its own separate laundry. Both sets of buildings are thoroughly equipped with what is latest for the diagnosis and treatment of tuberculosis patients. Special attention is given to the X-ray equipment and also to the hydropathic department so far as that is needed. Bath rooms have the tubs in the middle of the floor instead of in the corner so that two or more nurses may care for the patient and it is not necessary for him to make any effort to secure the benefit of the cleansing and therapeutic effects of the bath. Special arrangements are made for the heating of all implements and utensils that have to be brought in contact with the patient. The laboratory equipment is in line with the perfection of planning in other departments.

It is indeed a matter for justifiable pride that the Sisters of Mercy at Gabriels should have succeeded in securing construction and equipment that thus represent the very latest development in the care of tuberculous patients. The Knights of Columbus of the State of New York, who by their generous contributions have made possible these pavilions for the care of their brother Knights stricken with the disease, are to be congratulated, as well as Mr. John T. Smith, of New York City, whose contribution made possible the erection of the infirmary. Since our Catholic Sisters are devoting themselves to the care of the ailing, it must be a source of satisfaction to Catholics generally that there is just one rule in the planning of their work. It is not only that the best is none too good, but that only the very best will satisfy these good Sisters of humanity in organizing the work that they have undertaken for the benefit of those in need of it. The Paris Exposition Medal of 1900 would surely be repeated, if it were possible, for these new constructions and arrangements. Those who are planning hospital pavilions for the tuberculous anywhere in the country will surely feel that they must study the arrangements which have been so well thought out in this latest addition to the armamentarium for the further reduction of mortality from the disease that used to be the most fatal affliction of mankind.

TO THE BELOVED

I am the water cask at Cana, Dear!
Without the power of Your mystic sign,
The benediction of Your blessed hand,
No steward's wish will ever make me wine. . . .

JAMES E. TOBIN.

Research in Local Catholic History

THOMAS F. O'CONNOR.

SIGNS point on all sides to a revival, or, more properly, to a beginning, in the serious study of the history of the Catholic Church in America. The work now being carried on at the Catholic University of America under the inspiration of Dr. Guilday; the successful publication of a review, devoted in large part to that field of study; the increased interest and publicity being accorded to the annual meetings of the American Catholic Historical Association, and the publication, with increasing frequency, of monographs and studies of important personages and movements of Catholicism in America, all foreshadow a new and more profound interest in the annals of the Faith in the new world.

Yet the study of the history of the Church in America has just begun. The field is vast, and the work far beyond the capacity of any one scholar. Once the material has been thoroughly investigated the genius may arise to produce the synthesis, but at the present day we are far from that stage. In common with many other fields of historical research, the history of the Church in America is still in the "pick and spade" period. Vast accumulations of source-material still remain unexplored, and significant phases of ecclesiastical development continue to look for an interpreter of ability and courage.

Hope may be placed in the projected establishment of a national center for the study of the history of the Church in America. Yet a vast portion of the preliminary work can, and perhaps must, be performed by local workers. There exists in every locality a field, more or less rich, for careful investigation. The older and longer settled localities naturally offer a richer field than the newer frontier settlements. On the other hand, if the great frontier movement was, as used to be claimed for it, the most distinctly American thing in American history, then it ill becomes the students of the Church's progress to neglect the part played by the standard-bearers of the Faith in the great epoch of the settling of the West. The story of Catholicism in the vast areas beyond the Mississippi is a glorious and fascinating record of heroic endeavor, and of that spirit of perpetual youth which enables the Church ever to adjust herself to the exigencies of time and place.

It is not the aim of the present article to furnish an introduction to the study of history. Yet it may not be afieid of its purpose to offer a few practical suggestions which may turn out to be of value to the neophyte entering timidly upon the investigation of the sources for the history of the Church in his locality.

In the domain of source-material, a virgin mine awaits the careful investigator. Town records, including deeds, enactments, and other official documents, often reveal facts of information not obtainable elsewhere. Many of these records, especially for the older eastern and New England towns, are particularly rich, and offer a field which can be explored with profit. Perchance many of

these will yield little information on things Catholic, but the older volumes of the colonial and early national days will often afford considerable light upon the general conditions of religion and toleration. To these should be added, as of much greater value, the classic sources of primary material of larger scope, such as the Colonial Documents of New York, the Pennsylvania Archives, the Ecclesiastical Records of the State of New York, and a number of other similar collections.

In securing access to unpublished local records in the offices of town and county clerks, and like officials, the local resident often enjoys advantages lacking to the outside investigator. Passing over the undoubted advantage of personal acquaintance and local influence, the careful local investigator, working at this class of material, will usually be possessed of greater leisure and of the capacity of more speedy orientation in his field of labor.

Records of parishes, too, even of non-Catholic parishes, frequently offer material of value in arriving at the solution of the larger problems of which local instances supply illustration. Though this class of material would, very obviously, be more difficult of access than the foregoing, yet it is possible of negotiation in some instances.

Those living in larger centers, such as metropolitan cities, university towns and legislative centers, possess wider opportunities, but the investigation of the past of smaller towns is invaluable, and often reveals a general situation in a clearer light than is apt to be the case in larger places where the manifold cross-currents of urban life often tend to obscure the more simple and fundamental issues of passing movements.

In the realm of secondary works, the investigator has, of course, to proceed with greater caution, and to be ready to discount much that he finds. The better class of these works, however, furnishes aid without which the investigator would be condemned to a much harder and more arduous task. The published histories of towns, counties and States, especially of the older ones, are often surprisingly accurate in their recital of facts. Then, too, the special studies of various aspects of our national life and of the major groups of our traditional American "melting pot," such as the French, German and Irish, are likely to be found illuminating on many of the more subtle aspects of our Catholic history.

Even family histories are not to be passed over with total disdain. These are not so frequently to be had for our Catholic families, since the pioneers of the Faith were, in most instances, hardworking, busy folk, with but little time for tracing the roots and branches of the family tree. Not infrequently, however, valuable bits of information may be gleaned from the records of prominent non-Catholic families anent matters of Catholic interest, as, for instance, conversions, marriages with Catholics, and the like. The writer wishes here, however, to enter a protest and, perchance, a warning, against the troublesome and "habit-forming" evils that lurk in the way of the unwary skimmer of family histories. He could not rest easy if he felt that in his well-meant effort toward

arousing a greater interest in the annals of a great institution he had ensnared some poor soul into the frightful vortex of ancestor-hunting.

Histories of individual parishes, too, although often written in an uncritical manner, and not infrequently given to over-much laudation, frequently reveal much material that may be verified in the light of source-material. Diocesan histories, too, might be consulted, verified and, perhaps, expanded.

A further valuable source, in the use of which the local resident enjoys a particular advantage, is to be found in the files of local papers. This class of material is surprisingly valuable for accounts of early religious happenings, and for records of the lives and activities of prominent Catholics. Especially are these valuable for the light which they shed on non-Catholic and anti-Catholic movements in the various localities.

It is only too true, as has often been pointed out, that the study of local history is liable to degenerate into pedantry. Consecration to a high purpose, however, joined with careful and conscientious methods of research, will serve as an effective bulwark against this lurking danger. The field of research indeed, is golden ripe, but the workers are exceeding few. To our Catholic college graduates and advanced students, as well as to others, an abundant harvest lies waiting. The findings of these individual workers might, perhaps, be collated with some central bureau, such as the proposed national center at the Catholic University. If nothing more was accomplished but the preparation of good bibliographies and the listing of local centers of material, the labor expended would be amply repaid. Will the growing body of American Catholic scholars respond to the appeal?

California Aquarelles

San Francisco Skyline

Dark domes against an orange west,
A sharp moon swimming through the mists,
And down the northern shore a sky
Clear blue, where still the wind persists.

Carmelo Sands

In one cool wave the golden green
Transparencies that sunlight makes
Under the locust's luminous shade:
In one cool wave a cloudy sheen
Of veined dusk that floods and breaks
To cataracts of carven jade:

In one cool wave dim lights asleep,
Like violets under dewy leaves,
Dreaming in opalescent gloom—
In one soft mellow cry the deep
From flowery light and shadow heaves
To curving crests of snowy bloom.

Point Lobos

Like the wide coolness of a pillared court
The sea's smooth floorways run
Around the shadow of the darkening cape,
Under the dusking sun:
Like a lost petal blown along the wind,
Across the agate pave,
A rose-lit sail dips brightly in the breeze,
High on a violet wave.

Presidio Moonrise

The sea-wind and the sea-fog build mountains
in the west,
Wild peaks that range a barricade with banners
on its crest:
The sea-fog and the sea-wind part, and with a
silver sheen
The sea-wave and the sea-moon are shining in
between.

Dawn and Dusk: San Diego

Quick as the waking laughter of a child,
Sudden as windblown rain,
The sea-voice, murmuring in the gray of dawn,
Begins its long refrain:
Soft as the gentle sleeping of a child,
Light as a baby's rest,
The sea-voice hushes all its singing now
Against the night's dark breast.

Mendocino Coast

Feeding the wintry hills with green,
Veiling the sun's escape,
The white fog broods along the shore
And hides the windy cape.
Against its bosom, soft as the breast
Of a sea-dove in the sun,
The gulls skim down the darkening west
And vanish one by one.

Santa Cruz

Bring me the silver of the moon, O Wave!
Come!—bring it up the sands you softly lave,
And dash it at my feet in melting light,
Flowing and vanishing along the night!

Noon at Monterey

A sail upon the blue, a little mist
Upon the greening hill;
A bird voice on the wind that barely kissed
The wave, and then was still;
A breath of heaven o'er the sea, a call
Below—above—
And we possess the bright world, heaven and all
My love!

CHARLES PHILLIPS.

Education

An I. Q. Below 100

HANORA MARY DENNY

ALTHOUGH little Susie is one of the motor-minded, we of the public schools call her by another name. Her I. Q. lies far below the normal of 100. Indeed it lies below that of 80 which would make of little Susie a border-line case if not more so. Therefore we call the child a "deviate." Please reserve judgment until I have explained the use of the word *deviate* for, of course, all of us poor mortals have some reason, no matter how foolish, for every action, no matter how absurd or wicked it may be.

We call Susie a deviate for reasons that are politic and also psychological. To use a term borrowed from the Chinese, it is to "save the face" of little Susie's fond father and mother that we soften the truth by means of gentle language. It is to preserve us from the wrath that would be poured upon our devoted heads consequent to the use of the plainer terms which Father Blakely, for instance, uses so freely. Naturally he who serves a private clientele is freer than he who serves the great and general public.

We call little Susie a deviate rather than a defective because it leaves to the child some small measure of self-respect which is essential in directing growth upward. It must be acknowledged, however, that dear little Clarice and Algernon, who are as far on the other side of 100 as Susie is below and who are, in consequence, either near-geniuses or geniuses, with that unerring clearness of vision which is the heritage of the—shall we say, academic-minded, child, call little Susie a "nut" and the special school to which we send her in company of the deaf and the dumb a "nut-house." Indeed it is in consequence, to some extent, of this attitude upon the part of little Clarice and Algernon that Susie is sent to her special school.

But most of all we call her a deviate because that is just exactly what little Susie is. Although she is a child who is very limited to her capacity to acquire what the great English Cardinal would have called an education she is one to whom God has given compensation by granting her an amazing, almost uncanny, amount of manual dexterity. In addition to this Susie often has graces of character which make up even for her intellectual shortcomings. Susie is patient and persevering, as must be the successful hand-worker. Susie is humble and obedient as befits one who has grave intellectual defeats of which she is only too well aware. Susie is also kind-hearted and helpful because she knows what failure is.

In all this she differs much from Clarice and Algernon. But most of all does she differ in the possession of that curious gift by which she is enabled to discern that two and two are always four. You never can fool little Susie about this—two and two are always four and never three or five. In this regard she is a striking contrast to

the aforementioned pair of little geniuses who can be persuaded or who will attempt to persuade others that two and two are sometimes zero or that zero and zero are sometimes two.

Since poor Susie's small mind can only be reached through the gateway of the senses, we are obliged to train her in the only way that will give her a fighting chance to become a respectable and self-supporting member of society. We train her hands to be adept not only at darning which is, alas, not a profitable occupation, but at cooking, sewing, millinery, rug-weaving, and any other promising manual labor.

Susie will never trouble a college for any course, either long or short, but she is a problem with which the high school must deal. She is only one of many boys and girls who, while they may differ greatly from her in mental endowments, ranging from mediocre to brilliant, have similar manual talents. From them will come our future skilled workers. For them the high school must provide.

The problem confronting the public schools becomes apparent when we consider that the great majority of all the American school children have left school to engage in some gainful occupation by the close of the second year of high school. There is no other agency to undertake their vocational guidance and education since the apprenticeship system is no more.

I am not defending the way in which the schools are meeting this problem. I merely wish to indicate that the problem exists. It also exists with us now that our slogan is "Every Catholic child in a Catholic school." What are we going to do for the large majority of our boys and girls who need vocational guidance and vocational training?

This same problem confronted the public high schools of thirty-five years ago. They were left by the secular colleges to solve it as best they could with the result that today the colleges are mourning their blighted curricula and attributing to it all their educational troubles.

There was once a man who, having beheld his face in the glass, went away and straightway forgot what manner of man he was. He was the great President of a well-known secular university. I know it to be true for I heard him speak twelve years ago. His subject was the value of the purely cultural and he spoke fluently and well. He mocked and derided the belief that there was any value whatever in the study of these subjects. He urged that no subject or part of a subject should be taught that had no present utilitarian value. He denied that any subject had a value as means of mental discipline or that there would be any transfer of value from their study.

The prestige of this great man gave an immense weight to his words which were addressed to 1,500 educators. He has since modified his views although they are still taught almost unmodified in some colleges. He would now repudiate that speech but, alas, he has forgotten that he even uttered it. In the meantime little Clarice

and Algernon, under influence of his pronouncements, have progressed through the schools in utilitarian fashion and are now clamoring at the portals of some college for short, snappy, utilitarian courses.

No, no! I pray that the poor motor-minded do not bear the blame for the misdeeds of others. Those who attain to college are too busy and too ambitious to strive with Clarice and Algernon, those clever, characterless, ambitionless ones, for barren honors. Have they not been sufficiently crushed by Cardinal Newman's rather narrow definition of education?

Sociology

Drift Wood

PEGGY O'NEIL

THE Yourells lived on South Clark Street, near the Franciscan Church, sent their children to school until they finished "high"; went to Mass on Sundays and holydays; cooked their spaghetti with milk on St. Mary's day, and were in many ways vastly superior to their neighbors, the very neighbors, who by stinting their children accumulated many American dollars, and moved away from Polk and Clark Streets into Our Lady of Pompeii parish. Some ventured into the parish of Our Lady of the Lake, and the Castros had made so much money that they moved into Holy Name parish.

All these were from the same village from whence came the Yourells who stayed poor educating their children. There were twelve Yourells.

"You cannot teach us 'We are Seven,' Ma, because we are twelve," Marshall would say to her.

His mother did not understand this. She told them of Italian skies and Italian saints, mostly St. Francis of Assisi, and she named her baby Rita. Tony, who had poor health, went to Colorado as soon as he finished "high." He was a reporter. Marie and Angeline followed him and worked with him, in fact for him. He owned the paper in six years.

But they were old, these children of Mrs. Yourell's. Was not Marie twenty-nine and Angeline a year younger? Of marriage they did not think. Tony was the handsomest boy in his class and single yet! They were good children she could not deny. They kept the three youngest, Tom, Josephine and Rita in boarding schools. "They cannot grow up on the streets as we did, Ma," said Angeline when she came home for a brief vacation. "It was the grace of God kept us good. We will take no risks with these three."

Tom in St. Viator's; Josephine and Rita in St. Xavier's; three in Colorado. That was half her trouble. There were six at home: Florence, Magdalene, Jim, Marshall, Stella and Julia. Of these Marshall was the most trouble. He had gone through high school and two years at De Paul. All his school years he had worked as page at the Paulist House for thirty dollars a month and found. Each month he gave Ma fifteen and she saved it. But

what was fifteen dollars a month? She must have him home. He could work in an office, earn two hundred and give it to her!

So he abandoned his learning, drew a salary that satisfied Ma, and spent his evenings at the Settlement House.

"Marshall," said Miss Joyce one Sunday morning as he helped her prepare breakfast for the communicants, "why do you treat Josia Arvia as though she were a worm?"

"I hadn't noticed," he said easily.

"Treat her as you treat me," she said never thinking she was the best match-maker in Chicago.

"You are different," he answered in his musical voice—a voice Miss Joyce invariably associated with the singing of the Mass. "You are like—well—you are like you were settled."

She knew the boy well. He was fourteen when she first came to live at the Settlement House. He had told her his sorrows, joys, successes, failures; told her of his home. She recalled when they had moved from Halstead Street to Tenth and Wabash and found a bathtub. "Here is a nice, large white basin for me to keep my vegetables in," his mother said proudly.

"I want to go to the seminary but Ma says I have to help at home," he said.

Next morning Miss Joyce called at Yourells. Mrs. Yourell liked this American woman who did such good at the Settlement House, and told the girls to help at home.

"Come in," she urged warmly, "and see what fine new linen I have."

It was a beautiful table-cover, folded in a chest, and as she shook it out two bank-books fell from its folds.

"I got ten thousand in the Hibernian Bank and six thousand in the 'Drovers,'" she said picking up the books. Some day we buy a grand house on Lake Shore Drive, they call it the Gold Coast, and stick our tongues out at those pigs, the Gintas."

They sat and talked, these two women. In the years Miss Joyce had been parish visitor she learned how and where to tread.

"You tell me it is better to have something in Heaven than a house on Gold Coast?" she asked for the tenth time, and Miss Joyce assured her it was.

Shortly Marshall Field Yourell, who had been baptized Francis Xavier, entered the seminary, and Miss Joyce cast about for some one to take his place. "Dear Lord, please send me a boy of winning personality and easy manner," she prayed.

Strange prayers for a middle-aged woman, who in her everyday visits to the tenements of Wabash Avenue, Polk and Clark Streets saw not the crowded tenements but the far green fields of her home, which was Johnstown Center, Wisconsin, a hamlet of one hundred souls, set in a green fertile valley, where there was no vice, no poverty, no sordidness; where doors were never locked; where the sturdy pioneer stock had four consuming loves: God, their children, their farms and education.

With Scrip and Staff

HOW many of our misunderstandings are due to ignorance of each other's true meaning? It is hard to overstate the answer, especially since the *will to misunderstand*, or at least unwillingness to take the trouble to understand, enters like poison into the pot of prejudice.

So M. Maurras, leader of the *Action Française*, works himself up into a fury because of the characteristically American expressions used by Governor Smith, which have of course a totally different sense in their English connection. "I believe in absolute liberty of conscience for all men, and equality of all churches . . . before the law." "Behold," says M. Maurras, "absolute separation of Church and State made into an article of Faith." And, he asks by inference, is this a new American addition to the Creed? "Is this Credo orthodox?"

No account is taken by these ardent French critics of the entirely different sense in which belief, believe, etc., are used in an American political address from the same words used in, say, the Athanasian Creed. "I believe in five-cent subway fares" cannot be translated literally into *Credo in quinque centesimos* . . . So when Mr. Smith "recognizes no right of the Pope to interfere" he is using "interfere" in the sense that he well knows is in the back of the heads of the followers of Mr. Hiram W. Evans, and his like: who conceive the Pope as longing for the day when he can establish the Swiss Guards to patrol the White House lawn. The Governor is not using it in the sense that Catholics do recognize, that Christianity can and does rightly interfere with protests and warnings when public officials sacrifice the good of the people to private ambition and greed. He naturally supposes that the common sense of Catholics and Protestants alike will show the justice of such "interference."

THE same difficulty, working in an opposite direction, affects the minds of the Governor's critics in this country. Writing in the August *Current History*, the aforesaid Emperor and Imperial Wizard, disconcerted by the plain language that he *can* understand, seizes on technical expressions that have been baldly given in one or the other Catholic textbook, or translation of official pronouncements, without the evident qualifications that alone can give to American readers the actual sense in which they were intended. From these the horrible ways of Catholics may be immediately deduced, as in Newman's classic example of the frenzied Russian orator (quite in present Moscow style) citing from Blackstone that "the King can do no wrong." Supremacy, jurisdiction, immunity, annul, proscribe, and so on, convey a sinister meaning to his mind that neither Pope nor Council ever intended to put into them. "Liberal" and "liberalism" are words of totally different significance in different connections. The "Liberalism" that Catholic teaching rightly condemns is the deadly enemy of that noble and Christian liberty of thought and worship which is safeguarded by Catholic teaching. "Liberalism", in

the sense understood by the Church, would make right out of might, substitute State tyranny for freedom of conscience, and deal the death-blow to American institutions.

WHAT this tyranny, which is the fruit of Liberalism in the evil sense, has already led to in China and in Mexico, is indicated by Pope Pius XI in his recent allocution on June 20:

Moreover, as We have constantly repeated ever since the beginning of Our Pontificate, should not this widespread revival of inhuman and uncivilized barbarism and these increasing attacks on Catholicism be attributed to the contagion of those doctrines which openly and secretly are spread abroad for the destruction of society and public order, without any forethought on the part of governments, and pass like deadly poison into the very veins of the nations? The greatest concern should be felt—and we exhort them thereto—by all bishops, priests and laymen to join with us in imploring the Divine help for the peoples who are so miserably afflicted. Would that the day of harmony and religious liberty would come at last!

These are the words of the great Defender of human liberty, not of its opponent.

THREE principles or general statements regarding Mission aid are made by Father Van der Schueren, S.J., the veteran of forty-two years in the missions of India, who is now devoting his remaining years and energies to the good of the entire mission field in general.

A dollar sent to a particular missionary is spent to a GOOD purpose.

A dollar sent to the Superior of a particular mission field is spent to a BETTER purpose. It may be that, of that dollar, the Superior should allot only twenty cents to the particular missionary in No. 1, the remaining eighty cents being allotted to other and perhaps more needy missionaries in the same field and being used more effectively. The Superior's knowledge warrants this.

A dollar sent to the general fund of the Propagation of the Faith is spent to the VERY BEST purpose. It may be that the supreme distributing board for all missions should allot only ten cents of this dollar to the particular mission in No. 2, the remaining ninety cents being allotted to other and perhaps more needy missions where they may be put to more effective use. The board's knowledge of all the missions and their relative needs warrants this.

However, this does not exclude specified gifts, nor the value of individual and special appeals.

TWENTY-SEVEN years missionary service in Alaska, with only two trips to the outside in that time (the second trip to Seattle College, being only a few weeks ago) is the record of the Rev. Francis Monroe, S.J. Father Monroe was a schoolmate of Marshal Foch in France, and has distinct boyhood memories of the great generalissimo. Although he was born and reared in France, Father Monroe is of English descent and a member of the family that gave President Monroe to the United States. There have been no radio hook-ups for fifty million listeners, no slow-motion pictures of the doings of these veterans. But there will be no dispute when God publishes the story of their fight.

Literature

When Doves Turn Hawks

JOSEPH J. REILLY.

ONE of the gentlest figures in English literature was William Cowper. Life was a juggernaut that crushed him in young manhood and left him dazed and bleeding. The shadow of a sinister Puritanism darkened his mind for long intervals, and mental health came only when, in a secluded country village, he found refuge with the Unwins, a family as gentle and unworldly as himself. Here he sought amusement in books, long walks, kindly banter across the afternoon tea table, and later, when complete mental health had returned, in writing poetry and the most delightful letter ever penned. Echoes of the great world outside reached his peaceful retreat. He knew what the arbiters of politics and literature were doing, longed to dust Sam Johnson's jacket for his ill treatment of Milton, and wrote a fine lament on the loss of the Royal George.

The ordinary events of his secluded days were the typical subjects of his verse. He inadvertently snaps off the head of a rose, heavy with rain drops, and he writes "The Rose"; Tabby chances to be shut up in a drawer and with delightful humor he pens "The Retired Cat"; puss and kittens discover a viper in the garden and the incident is commemorated in inimitable verse. No English poet ever wrote so charmingly about commonplace things or lived so contentedly in retirement. He was as gentle as the dovelike Mrs. Unwin, who was mother, sister and guardian angel for years.

But beneath the feminine exterior of the poet glowed an ardent spirit capable of intense moral indignation. He beheld cruelty even in the careless step which trod upon a worm; injustice in that toleration which permitted slavery even in the remote corners of the British Empire; baseness in the ambition which worshiped the golden calf of social success. Such things as these stirred smoldering fires that flamed into unexpected protest and denunciation. In that gaunt body dwelt the soul of a recluse, the heart of a spiritual crusader.

Poles apart from the poet in retirement was the Earl of Chesterfield, all his long life a glittering star of the *beau monde*, patron of literature, arbiter of fashion, exquisite among worldlings. For thirty years he wrote letters to his son, and when sender as well as recipient was in his grave they were given to the public. The lessons my lord had himself learned and in turn imparted stood revealed. Here were counsels how best to win the favor of a prince or the gratitude of his mistress, how to become attractive, gracious, indispensable, how to observe the niceties of dissimulation and the gradations of flattery, how to make a fine art of insincerity, and carry on an intrigue with that calculated restraint which is the last refinement of the epicurean. Never before had paternal candor been so cynically cool or social success so openly inculcated at the cost of the precious things by which men live.

The eighteenth century was not utterly despiritualized.

The Great Cham was shocked and bellowed his denunciation among his familiars, but it was the gentle Cowper, the dovelike recluse, who, identifying the dead monitor with the *Arbiter Elegantiarum* of an even more degenerate day, scourged him in lines whose indignation still burns:

Petronius! all the muses weep for thee,
But every tear shall scald thy memory.
The graces too, while virtue at their shrine
Lay bleeding under that soft hand of thine,
Felt each mortal stab in her own breast,
Abhor'd the sacrifice, and cursed the priest.

Thou polish'd and high-finish'd foe to truth,
Gray-beard corrupter of our listening youth,
To purge and skim away the filth of vice,
That so refined it might the more entice,
Then pour it on the morals of thy son
To taint his heart, was worthy of *thine own*."

Tennyson was singularly gentle in spite of his great height, his broad shoulders, and his Spanish-bandit-like appearance. He was, besides, painfully sensitive to criticism and never outgrew it. His first serious publication was the "Poems" of 1832, whose faults were pointed out by the critics with a merciless candor that cut him to the quick. For the next ten years he remained silent, slaving to master his art, and when he appeared again with his "Poems" of 1842 he captured the English public at a stroke.

But his troubles were not over. From the new volumes he had quietly omitted a poem of 1832 beginning, "O darling room, my heart's delight," which was school-girlish enough to deserve the derision it had excited. Tennyson was glad to forget it, but at least one enemy, Edward Bulwer, was less obliging.

Bulwer was a poseur and a dandy who had made a reputation as a novelist and thought highly of himself as a poet. In 1845 he published a bulky work in verse called "The New Timon," in which he took occasion to take a fling at Tennyson. He dragged the ill-starred "darling room" poem of fourteen years before from oblivion, an impertinence which was itself maddening enough, and he added insult to injury by sneering at Tennyson's "puling Muse" and referring to the poet as "School-miss Alfred."

For one bitter moment Tennyson threw aside restraint. He struck back in *Punch* for February 28, 1846, in a poem of forty-four lines, in which he branded his assailant as "The padded man, that wears the stays," whose tales impress only girls and boys, whose art is a sham, and whose muse is a failure. He goes on:

And what with spite and what with fears,
You cannot let a body be;
It's always ringing in your ears
"They call this man as good as *me*."

What profits now to understand
The merits of a spotless shirt—
A dapper boot—a little hand—
If half the little soul is dirt?

You talk of tinsel! Why, we see
The old mark of rouge upon your cheeks.
You prate of Nature! you are he
That spilt his life about the cliques.

A Timon you! Nay, nay, for shame:
It looks too arrogant a jest—
The fierce old man—to take *his* name,
You handbox! Off, and let him rest!

Tennyson scored. The offensive lines were withdrawn and the tribe of depreciators learned, like Bulwer, not to try the patience of School-miss Alfred.

One of the greatest modern love stories is that of Elizabeth Barrett and Robert Browning. Long before they ever met each admired the other's poetry and Miss Barrett had a picture of Browning in her room. The adverse criticism he met with gave her keen distress, as if, she confessed afterward, she herself were struck with a lash. In January, 1845, he wrote her to declare his admiration of her poetry and five months later he met her and fell in love at first sight. Elizabeth Barrett was an invalid and thirty-nine, six years his senior, but irresistibly winsome, with a gentle soul and the eager, unspoiled heart of a child. The buoyant virile Browning came, "pouring heaven into her shut house of life," and carrying all before him. Mr. Barrett, from some strange perversity of mind, had forbidden his children to marry and the lovers, reluctantly enough, determined to take matters into their own hands. They slipped quietly away, were secretly married, and shortly after set out for Italy. The inexorable father refused ever to see either of them again and returned Elizabeth's letters unopened.

Love, however, made good the loss, for it wrought a miracle. The invalid regained her health and for fifteen unclouded years the Brownings lived amid the flowers and sunshine of Italy, never once separated, even for a single night. Browning outlived his wife by twenty-eight years, virtually all of which were spent in England, where his poetic fame made him a social lion. But no distractions, however gratifying, dimmed his memory of the tiny, fragile woman with the face like a girl's who died in his arms, her head against his cheek, one summer morning in Florence.

In the last year of Browning's life he chanced at his club upon a volume of the "Letters of Edward Fitzgerald." Opening it casually he read: "Mrs. Browning's death is rather a relief to me, I must say. No more Aurora Leighs, thank God! A woman of real genius, I know; but what is the upshot of it all? She and her sex had better mind the kitchen and the children, and perhaps the poor."

Beside himself with indignation, Browning wrote a sonnet on Fitzgerald and sent it post haste to the *Athenaeum*. He forgot that the object of his fury was six years in his grave; he considered only that he had degraded a sacred memory. Cooler thoughts came too late and the sonnet appeared in the *Athenaeum* July 13, 1889.

To Edward Fitzgerald.

I chanced upon a new book yesterday;
I opened it, and where my finger lay
'Twixt page and uncut page, these words I read—
Some six or seven at most—and learned thereby
That you, Fitzgerald, whom by ear and eye
She never knew, "thanked God my wife was dead."
Aye, dead! and were yourself alive, good Fitz,
How to return you thanks would tax my wits

Kicking you seems the common lot of curs—
While more appropriate greeting lends you grace,
Surely to spit there glorifies your face—
Spitting from lips once sanctified by hers.

—Robert Browning.

Verily, gentleness is not without her weapons, and he is wise who, as Valentine hath it, "Comes not within the measure of her wrath."

NORA O'CAHAN

(An Irish Street-Ballad)

Come all ye noble Muses nine that teach as many arts!
So ye may praise my own true love, who sailed to foreign parts
From sod the Saxon blasted with the blackness of his spleen
Till hungry hands of famine crowned the young British Queen.

In years ago my Nora lived beside the winding Strule
From which she walked, o'er Cappy Bridge, to Master Duffy's
school;

With a turf beneath her oxters that was cut in Carrigeen
As a scholar's contribution to the young British Queen.

What little mountain land they had was kind enough for corn,
And on the skirts the cabin stood where she was bred and
born;

But a patent Marquis neighbored them whose granted fields
were green

With the grass their fathers sickled for no young British
Queen.

And so this landed gentleman, who played the absentee,
Sent word unto his agent: "Sir, good Major Humphrey,
Take o'er O'Cahan's holding for his chimney-smoke is seen
As a cloud upon the country of the young British Queen."

"Come, Nora," said her father, "let ye pen what I indite:
My Lord, it grieves me sore to learn the tidings that ye
write,

Though what I have o' chimney-smoke be scant enough and
lean

Since the praties failed to blossom neath the young British
Queen."

O'Cahan, with a manly dash, he signed and sealed the note;
And when 'twas folded for the post his gallant daughter
wrote:

"The Lord, Himself, of Abercorn, at Baronscourt, Demesne,
Adjacent to the barracks of the young British Queen."

But, sure, a fortnight hardly passed before the peelers came
With ram that battered rosy vines and horned the cabin's
frame;

And while they quenched the fasting-fire, my love she cried
her keen:

"Och, the chimney stones of Ireland on the young British
Queen!"

"Now, Nora," said her father, "let ye hear what I've to say;
'Tis off we'll go, from Derry Town, to North Amerikay!"
And so they left what neighbor's hearths were still in
Carrigeen,

To take their fated passage on the *Young British Queen*.

Good people, what is left to tell concerns my grief and shame
Who took a drop o'drink and woke with Private to my name;
For when herself was off from me, with bitter seas between,
I dreamt I took a shilling from the young British Queen.

Alas, the dream it proved me false as even it was true!
And Oh, my love, that I had left yon weary quay with you!
'Tis where I'd be but at your side beneath the billows green,
Had fortune let me perish on the *Young British Queen*!

FRANCIS CARLIN.

REVIEWS

Napoleon. By EMIL LUDWIG. Translated by EDEN and CEDAR PAUL. New York: Boni and Liveright. \$3.00.

Emil Ludwig, the publishers inform their American readers, is neither an ordinary biographer nor a professional historian. "He is a poet and an artist with a keen analytical mind." If Mrs. Browning's theory that only poets tell the truth because only they can see it, be accepted, Mr. Ludwig is admirably equipped for a study of that perplexing genius who threw all the world in arms for twenty years, and died knowing that all his conquests had been lost. Admirably equipped he may be, but does he tell us anything not already contained in the vast collections of Napoleana? It must be conceded that he does not. What he does is to emphasize in many a brilliant page what we already know, and to put in its proper setting truths which Napoleon's friends would exaggerate and his foes minimize. Thus Lucien, the only one of Napoleon's brothers who dared antagonize him, cuts a far better figure in these pages than in the ordinary accounts of the period. But Mr. Ludwig's concern is not so much with the men and movements with which Napoleon came into contact, as with what Napoleon thought of them; that is, he has tried to write "the inner history of Napoleon." It would be too much to say that he has succeeded. In the soul of every genius there are chambers into which no man shall penetrate. But it seems that in essaying the perilous task of quoting page after page of Napoleon's thoughts, Mr. Ludwig has not written a mere historical novel. Given the facts, it is at least probable that Napoleon did so think. The chapters which deal with Napoleon's personal religion—or lack of it—and with his relations to the Church and his concept of its place in France, are accurate and illuminating. The work has all the charm of a novel, but it does not satisfy. As Goethe said of the story of Napoleon, and the same is true of the life of every great man, "we all feel that there must be something more in it, but we do not know what." P. L. B.

The Inquisition from its Establishment to the Great Schism. An Introductory Study. By A. L. MAYCOCK. With an Introduction by FATHER RONALD KNOX. New York: Harper and Brothers. \$4.00.

The Inquisition is one of the most widely discussed institutions of the Middle Ages: it is also one of the most grossly misunderstood and flagrantly misrepresented. In consequence every fair-minded student of its problems will be appreciative of Mr. Maycock's work. This splendid volume is both a history and an apology. Viewed as history, it is substantially accurate and well-documented, glosses over no pertinent facts, and is written with an impartial and judicial pen. Having sketched the background and afforded the perspective necessary to understand and interpret medieval institutions aright, the author recounts the beginnings of the ecclesiastical Inquisition (not to be confused with the later and purely secular Spanish Inquisition), outlines its procedure, explains its penalties and gives a brief resume of the way it functioned in the leading countries of continental Europe and against particular schools of heretical thought. As an apology, Mr. Maycock makes it plain that the Inquisition, granted contemporary religious and social conditions, was both necessary and logical so that "the ordinary normal-minded person of today, if suddenly dumped into the medieval environment would probably have given his heartiest support to its establishment." It was this that secured "the extirpation of the anti-social poison of the Albigenses, and in so doing, preserved the moral unity of Europe for three hundred years." The modern conventional impression about the Inquisition to the contrary notwithstanding, the tribunal was neither conceived nor conducted nor popularly looked upon as a medium for the punishment of heretics. Such a view is a post-Reformation development. As instituted it was a penitential process and it was so carried on. Its one aim was to secure from the accused a promise of obedience to the Church and amendment

of life. The Inquisitors were not so much judges as confessors, out to convert and reconcile, not to condemn. With relatively rare exceptions, they were men of marked holiness and prudence. As far as they were concerned every unrepentent heretic represented a complete failure in the primary purpose of their office and their professional capacity as priests. Where they inflicted punishments—fasts, floggings, pilgrimages—these were not penalties for a crime but salutary penances for personal amendment and satisfaction: further, they were part of the Church's contemporary penitential processes, whose severity it would be unfair to judge by twentieth century standards. Heresy was, moreover, anti-social, and so a crime as well as a sin: hence where one guilty of heresy refused reconciliation so that the Church had to excommunicate him, he fell into the hands of the secular power. This was no longer concerned with his conversion but with his punishment which it meted out mercilessly, often the dungeon or the fagot pile. As for the inquisitorial procedure, Mr. Maycock has no brief for this. He vehemently condemns the recourse that was sometimes had to the rack and the rod to extort evidence or confessions, and the excesses of which some of the tribunals were occasionally guilty, though, as he points out, "such acts seldom escaped the heaviest censures of authority." W. I. L.

James Bryce. Two volumes. By H. A. L. FISHER. New York: The Macmillan Company. \$8.00.

James Bryce will always be most widely known in this country as the author of the "American Commonwealth." But to the reader of Mr. Fisher's life of Viscount Bryce the composition of this work becomes but an episode, though a characteristic one, in the long career of a man whose every action seemed marked with the same unlimited energy and enthusiasm and honest quest for knowledge that made possible the production of such a study. Turned to a variety of occupations, these same traits made him a lawyer and educator of no mean order, and an historian and statesman of distinguished merit. This inquisitive temper and zest in living he carried with him in his travels through nearly every country on the globe, studying men and institutions everywhere, and finding his diversion in botany and geology while he tramped and swam and climbed mountains to his eightieth year. Iceland and the Caucasus, Morocco, Egypt and Siberia, were but a few of the strange lands that he laid under contribution for knowledge and experience. His letters to family and friends, generously interspersed through the two volumes, reveal a heart as deep as his mind was broad. Yet there was an unfortunate bias that stood as a barrier to any right understanding of things Catholic and occasionally upset his perspective, especially in his visit to Rome in the 'sixties. But for all his Presbyterian upbringing, his historian's eye saw clearly in the record of the catacombs "the sacrificial character of the service of the immediate successors of the Apostles." What halted him at this point? Neither his biographer nor his own letters afford adequate explanation. Both the action of grace and the subtle influences that obstruct it often escape the notice of those far more apt at introspection than was the ever active subject of this fascinating biography. C. I. D.

Mother India. By KATHERINE MAYO. New York: Harcourt, Brace and Company. \$3.00.

A clever journalist, with a trenchant and picturesque style and the reporter's instinct for knowing what will arrest the public attention, Miss Mayo gives a distorted picture of the social, moral and sanitary conditions of India. As can be said of many countries where modern ideas of sanitation have not as yet been generally adopted, India's sanitary conditions are certainly deplorable. With regard to her estimate of the social and moral factors of Indian life, Miss Mayo seems to lay herself open to the criticism, which she deprecates in advance, of injustice, of muck-raking,

and of prurience. If what is told at length and in detail of the abuse of childwives and of sexual incontinence were universally prevalent, it would be difficult to understand how the Hindu people could survive at all, much less grow and multiply. In the body of the book and in the appendix are found medical details that are rarely printed in books for circulation among the general public. Statements and statistics are given, some from members of the general and provincial legislatures, in support of Miss Mayo's conclusion that India is morally degenerate, as well as physically. Yet an array of statements and statistics could also be culled from the sayings of some of our own public men to the effect that the United States is a land of intemperance and lawlessness. One particularly vile story concerning the female devotees of Hindu temples is given as illustrative of a quite common and universal custom. Tourists will always be regaled with such stories when they are seen inclined to give them credence. Little credit is given to the efforts of many of India's leaders, who are endeavoring to train their people to remedy their social evils. Such a long and arduous task as is before them calls for sympathy and encouragement rather than being pilloried to the scorn of the world. The art and religion and politics of India are not treated of professedly in the book, yet much is written with the obvious aim of showing the incapacity of India for self-government. The official account quoted of the visit of the Prince of Wales to India in November of 1921 does not agree with the personal observations and firsthand information of one who was at that time resident in Bombay.

H. J. P.

BOOKS AND AUTHORS

Pulpit and Platform.—During his long and useful life The Rev. E. C. de la Morinière, S.J., occupied no unimportant place among Louisiana's distinguished Catholic speakers. A friendly admirer, Dr. James T. Nix, has gathered in brochure form four of his "occasional" addresses. "Discourses" (New Orleans: J. T. Nix Clinic, 1407 S. Carrollton Ave. 50c.), by the Rev. E. C. de la Morinière, S.J., apart from their literary merit and their priestly touch offer an insight into the history of the South as all have to do with some phase of its interesting history and sound a patriotic note. The Rev. John C. Reville, S.J., writes the foreword of the volume, and Mrs. James J. McLoughlin adds a biographical sketch of the preacher.

Two series of sermons for the Forty Hours' Devotion make the content of "The Eucharistic Emmanuel" (Herder, \$1.50), by the Rev. Peter Feiermann, C.S.S.R. Though appealing chiefly to the heart of the believer in the Eucharistic Presence, they do not neglect to present clearly and convincingly the historical facts and dogmatic teachings on which the Church's faith in the Blessed Sacrament is based. As an "outline" accompanies each sermon, busy pastors will find them handy helps in preparing their own Eucharistic talks not only during the Forty Hours' but at other times. The Faithful will find them profitable reading at any season.

Following for the most part the guidance of *Perè Lagrange*, O.P., Evelyn Parker has prepared, chiefly for those engaged in teaching religion to the young, an "Introduction to the Acts of the Apostles and the Epistles of St. Peter" (Longmans, \$1.25). Those who are employed in Sunday-school work or the religious classroom, and have not the advantage of a specialized Scripture course, will find here the information that will give them the proper background for doctrinal instruction. Controverted problems and arguments are avoided; accepted opinions are stated on reliable authority. As a helpful manual to the reading of the sacred text and because of the orderly amount of popular information it contains, the book will recommend itself even to others than those for whom it was primarily intended.

In Missionary Africa.—Skirting the Upper Nile is the big stretch of mission field popularly known as Uganda, now being cultivated by the Mill Hill and White Fathers. Less than fifty

years ago the first Catholic priests penetrated this hitherto unexplored portion of God's vineyard. In that brief space marvels have been accomplished by the zealous Fathers though the cost has included the blood of martyrs, the first Uganda martyrs having been beatified by Benedict XV in 1920. In "Planting the Faith in Darkest Africa" (Herder, \$1.35), Mother F. A. Forbes recounts the fascinating story of one of the pioneer Uganda missionaries, Father Simeon Lourdel. It is a story of zeal and sacrifice that should inspire practical interest in Catholic missionary efforts and perhaps sow in some hearts the seeds of a missionary apostolate.

Similar reactions will possibly be experienced by readers of "The Joys and Sorrows of the Pagan Children in the Land of Africa" (Sainte Marie, Ill., Sacred Heart Mission House, 75c.), by the Rev. John Emonts, S.C.J. Zealous parents will especially find much in it through which to interest young folk in the great work of the Catholic missions. The author has labored many years in the heart of the Dark Continent and paints a graphic picture of the life, habits, customs and viewpoints of God's neglected African children.

Biographies That Inspire.—Of the distinguished Founder of the Salesian Society, the present Pope has not hesitated to say that he "towers head and shoulders above the ordinary run of men." Even a casual acquaintance with his pious life and splendid work, particularly for the young, amply verifies this statement. One of his disciples, the Rev. J. B. Lemoyne, S.C., has outlined that life and work in an interesting and edifying biography now available in English under the title "A Character Sketch of the Venerable Don Bosco" (New Rochelle, N. Y. Salesian Press, \$2.00). The book is concerned with the man, his virtues, his motives. It is an engaging portrait prolific in anecdotes as charming as they are instructive. Perhaps its most interesting chapters are those that present Don Bosco's "preventive" theory and practice in dealing with juveniles. One regrets that in the telling the story does not always move more fluently or idiomatically. Still the reader will enjoy and profit by this study of Turin's "Thaumaturgus."

Devotees of St. Francis of Assisi will find in "The Man Who Saw God" (San Francisco, St. Boniface Friary, \$1.25), by the Rev. Antony Linneweber, O.F.M., a new study of his mysticism and asceticism. Chesterton has well stressed the paradoxes of the Saint's life. In the light of ascetic theology, Father Linneweber interprets the chief and most Christ-like of those paradoxes that have made Francis so attractive for a world that inconsistently hesitates to imitate what it mightily admires—his felicitous blending of suffering and joy, of the spirit and letter of Christ's Gospel. In poverty, in chastity, in obedience, in the struggle for perfection, in every form of self-denial that men usually evade, Francis found a new way to interior peace and happiness. And in them all he is an excellent teacher for an unhappy world. "The Man Who Saw God" is a fine textbook of Francis' asceticism and mysticism, and Father Linneweber shows himself a skilled guide for those who would master that text. The attractiveness of the volume is enhanced by a number of splendid sepia illustrations.

Juveniles.—Chivalry and pageantry, castles and dungeons, color "The Honor of Dunmore" (Macmillan, \$1.75), Hawthorne Daniel's companion volume to "The Gauntlet of Dunmore," published last year. Wars and tournaments and adventure and romance interplay throughout the chapters. The hero is of the type American youth should be attracted to; the setting the England of Henry VI; "honor," the subject of the story.

As one might surmise from the title, "Renfrew Rides Again" (Appleton, \$1.75), by Laurie York Erskine, is a continuation of the adventures that have rendered the name of Renfrew a household word with boys. As soon as we learn that he is one of the

famous Canadian Northwest Police we sit back for a real old-fashioned thriller, and we are not to be disappointed. Some of the fighting and consequent suffering for this heroic policeman so verge on the incredible as to strain the credulity of even a small boy. In the main, however, his labors have the stamp of reality and since they are ascribed to the highest motives they will no doubt exercise a powerful and good influence on his youthful audience.

Science and romance blend very happily in the survey which Sir William Bragg makes of such characteristic British trades as those of the sailor, the smith, the weaver, the dyer, the potter, and the miner. "Creative Knowledge" (Harper. \$3.50), tells in a series of lectures the fascinating tale of the beginnings of those trades so far as they are known, and the even more fascinating story of how they have been affected by modern scientific discoveries and development. The language is not so technical but that young people can understand most of it easily and the text is elucidated by a number of plates and drawings.

Ada Claire Darby in "Pinafores and Pantalettes" (L. C. Page. \$1.75), tells a story that little girls, especially, will heartily enjoy. From its Missouri setting in slavery days it gets both its culture and its humorous incidents. Without preaching, the authoress is continually pointing useful lessons in the homely virtues. Apparently she has not forgotten her own childhood days or lost contact with child mentality.

Seven and Fifty Poets.—It is disheartening to page-after-page a book which has a jumble of words, arranged after definite rule and rote. The lines stand silent, like a Grecian chorus about to begin its strophe, and the title, a little apart like the choral leader, waves a hand for the chant to begin. Sadly there is no music: we witness a band of singers stricken dumb. Now and then comes a chirp, like a half-awake sparrow considering the advisability of breakfast, while one chorister, fully awake, sings a few measures strongly, and is gone into the forest. This is the feeling one has in considering most current poetry. The strongest voice of this month's chorus is that of Sydney E. Gerrold, who in "Parvulus" (London: Ernest Benn. 1s. 6d.) has handled the story of the Nativity in many charming ways. The title poem, "The Watchmen," "Happy Shepherds," "Noel," "Christmas: The Ox, the Ass, the Pig," and the poems in the second section, "Spindlewood," "Tibi Soli" and "Auferet a Te Omnem Tribulationem," are the quiet and pleasing singing of a minor psalmist.

The "Rhythm of Life" (Putnam. \$1.75) is love, sings Rhoda Walker Edwards, in her collection of that title. "Death, Dusk, Despair" with its strong picture of the waves that carve monuments for sailors' graves, "The Toast," "Beggard and Atheist" are powerful verses. Here and there are simpler things, of the same tone that one finds in the volume "For You" (Stratford. \$1.00), by Jennie M. Tabb. Although some of the verses in the book remind one by their shortness of the work of the author's reverend uncle, there is no further reminiscence. The verses might be read at teas, or clipped from newspaper columns and pasted in albums with old-fashioned tin-type photographs. Not a line transcends its shop-worn subject.

"Ardor Vitae" (\$2.00), by Leander McCormick-Goodhart, Edwin T. Reed's "The Open Hearth" (\$1.75), and Franklin N. Wood's "Sunset Horns" (\$1.75), can be called little more than numbers 54, 55 and 56, in the Dorrance series. Mr. Wood gives flashes of strength in his pictures of the South.—Fifty selections from the poets who have allowed Dorrance to publish their treasures, have been published in that company's "Contemporary Poets: An Anthology" (\$2.00). It is unfortunate that still another collection has been added to show the poverty of contemporary poetry. Amory Hare, Mary Dixon Thayer and Frances Fletcher are the exceptions in the volume.

Idylls of Old Hungary. The Irish Sparrow. The Financier. Street of the Malcontents. The Secretary of State.

M. E. Francis (Mrs. Francis Blundell) offers in "Idylls of Old Hungary" (Herder. \$2.00), a small volume of delightful sketches that grew out of a visit to the country some years before it became a republic. The simplicity of the stories, the quaintness of the customs with which they are colored, the interesting folk with whom they deal and their homely settings combine to give the idylls a refreshing charm that is wanting in the larger portion of our modern story writing. The reader surfeited with the bizarre and the blasé in current fiction, will find this little volume of M. E. Francis an invigorating antidote for his ennui.

Laughter is akin to tears we are told, and never was this dictum more true than when the *dramatis personae* are the children of the Emerald Isle. In "The Irish Sparrow" (Herder. \$2.00), Will W. Whalen has again spun us a tale of his beloved Mine Run, but this time it is the tragedy of a boy who talked too much. Then too there is the heroic, but albeit mistaken, sacrifice of a girl who just falls short of being a heroine. In his vivid pen pictures, leaving upon the mind their indelible impress, this "scald of the mines" drives home the eternal lessons that men often can but never seem to learn. However these Catholic tales of Will W. Whalen are teaching us in a way that we cannot easily forget, and this is especially true of "The Irish Sparrow."

Most careful workmanship in gross and in detail is one of the characteristics of Theodore Dreiser, some of his friends have stated. It appears that Mr. Dreiser has not been satisfied with one of his earlier novels and, with that as the alleged reason, has issued a completely revised edition of "The Financier" (Boni and Liveright. \$3.00). The story is located in Philadelphia in the period before and after the Civil War. It expounds, in Mr. Dreiser's most minutely devastating manner of cataloging, the financial and political adventurings of Frank Cowperwood. Born with an instinct for making money and fortified with a boundless ambition, Cowperwood went his suave way to a bankruptcy caused by the Chicago fire, to a prison cell due to the desertion of his political friends, and finally to a greater fortune plucked from the panic of 1873. Correlated to the financial and political phases, is the amorous story of Cowperwood's adventure with a high-spirited Catholic girl. In the course of this narration, Mr. Dreiser propagandizes some of his baleful ideas on matrimony and divorce. As an expose of political and financial corruption in Philadelphia, the story is strongly constructed.

Some of the graceful imaginings and poetic fancies which lightened his longer romances appear in Cyril Hume's latest volume, "Street of the Malcontents" (Doran. \$2.50). But this collection of short stories does not considerably increase his reputation either in the matter of invention or of technique. Not a few of the tales are of the flimsiest texture, carried through merely by verbal cleverness. Others, however, though not ill-conceived, are somewhat over-written. Mr. Hume has found most of his plots in the European scene and among the society that interested Henry James.

A man of ruthless ambition, calmly brutal in the pursuit of his schemes, forcing some to do his bidding and evoking a strange loyalty in others who had reason to hate him, is the startling figure of Stephen McKenna's "The Secretary of State" (Little, Brown. \$2.50). Ambrose Sheridan, through his own masterfulness, battered his way through the barrier of class distinction in England and became the dominant influence in the politics of the Empire. His power in state affairs was equalled only by his selfishness in his private desires. And strangely, even the women whom he cast aside would do nothing to interfere in the Napoleonic career he was carving in the statecraft of Great Britain. The story is finely written in that distinctive style of which Mr. McKenna is master. It contains, however, some saddening revelations of social conditions in England today. It is an astute study of the machinery of Imperial government.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department.

The "Lay Apostolate"

To the Editor of AMERICA:

To reply to "Too Many Catholic Magazines?" in AMERICA for July 16, 1927, may I say that this should read, not "too many magazines" but "not enough subscribers?" We should remember there is about one family in ten which subscribes for a Catholic periodical. The question should be, how to obtain the other nine. Then we should not have too many periodicals, and all could afford to improve those which are in existence and need not beg for funds with which to pay their help.

Furthermore, Catholics should know the Catholic newspaper is the mouth-piece of the Church, defender of the Faith and Catholic institutions. Those who have a heart for the Faith and civilization should not only subscribe for their local paper and a good Catholic magazine, but also be active members of the "Lay Apostolate of the Catholic Press."

Just as the Church and her institutions will not prosper without preaching and teaching, so the Catholic press cannot prosper without an official agitation through a national medium, local work by individuals and parish organization. So long as we depend upon an upshot here and there by individuals or by some organizations, a periodical here and there without a national basis, we get nowhere.

In order to succeed we must follow one leader, one plan, and that only can bring permanent success. This needs no argument, the world-wide experience of the past seventy-five years is plain to any logical observer. The "Lay Apostolate" is based upon the only plan which has proven a success wherever introduced and is broad enough for any reasonable Catholic to follow.

Therefore, those who are really interested in the propagation of the Faith and spread of the Catholic Press will join and co-operate with the "Lay Apostolate of the Catholic Press." No matter what else they may wish to do in their own way, they will support the only rational and national movement now and forever.

St. Joseph, Mo.

(DR.) R. WILLMANN.

Do They Need the A. F. of L.?

To the Editor of AMERICA:

I read with interest and pleasure Father Husslein's article on the annual meeting of the Catholic Conference on Industrial Problems, held in Detroit, July 1.

I believe that much good can come out of such meetings provided that honest opinions are expressed and hypocrisy left at the door. My reason for this remark is the statement of Mr. Larkin, representing the Bethlehem Steel Corporation, "that the employees of the industry that he represented did not need the A. F. of L."

I do not question the right of the Bethlehem Steel Corporation to inaugurate any benevolent plans of employment that may keep their people happy and contented. But I protest with all the vehemence possible against painting the lily of benevolence with the virtue of a freedom denied to the employees of this company.

I was instructed some three years ago by the late Samuel Gompers to address an organization meeting in Bethlehem, Pa., held under the auspices of the local Central Labor Union, affiliated with the A. F. of L. The hall where the meeting was to be held had been hired and paid for and everything was satisfactory until the local committee began distributing circulars advertising the meeting. The local Chief of Police and Mayor immediately served notice upon the proprietor of the hall, that he would have to cancel the meeting. The owner of the property called up the local committee and informed them of what had hap-

pened. The local committee, realizing the power of the Bethlehem Steel Corporation, released the owner from his contract, although he intimated that he was willing to go through.

The meeting was transferred to Allentown, Pa., a few miles from Bethlehem, where I addressed the meeting in a local theater and learned at first hand from the officers in charge, the reason for the change of places for the meeting.

Yonkers, N. Y.

WILLIAM COLLINS.

Some Criticisms

To the Editor of AMERICA:

We do too much futile inbreeding in making known Catholic truths and causes. Take the Mexican situation. I received three copies of the Bishops' scholarly historical and philosophical exposition of the Mexican tragedy. I realized that it was written for consumption in a university seminar or a college class room by a scholar or scholars. I found it was not only over the heads of the average man on the street but was over the heads of our professional men. I canvassed to date in casual conversation seventy-four Catholic laymen in four different professions. Sixty had received the KC edition of the Bishops' pamphlet. Not one—not one had read it through—on their own admission. Their minds were a vacuum on the question—and most of them belong around Boston! Some of them could tell me the latest Scotch story, the past and future of aviation, their losses in Saturday night poker, the current quotation in bootleg liquor, police-protected in almost every New England city, town and hamlet, etc., etc., but they knew little and cared less for the red page in history that is being written in blood in Mexico. It is this state of indifference that is partly responsible for the studied avoidance of the Mexican question by our metropolitan newspapers.

Now to my constructive criticism. Why try to plant seed on soil that has rotted or that is sterile of works? Why should there not be a mailing list somewhere of every non-Catholic church, private school, college and university in the United States. To the resident minister, principal, president, head of the history and sociological department of each should be sent intermittently such articles as the Bishops' Mexican pamphlet and others that are published in the *Catholic Mind*.

They may have the same effect on some of them that a reading of Father Parsons' article and a *Pilot* article had on a Masonic friend. After reading, his comments were: "Why, these can't be true." "If they are why doesn't the press give us the facts?" "Why, Wilson threw an army down on the border for nothing at all in comparison to this." He laughed as he said: "If all these facts are true you Catholics in the United States are as cowardly as the 14,000,000 in Mexico who are not pumping hot lead into Calles." I agree with my Masonic friend.

Boston.

F. D.

The Need of Catholic Schools

To the Editor of AMERICA:

Rev. Raymond Ryan, O.M. Cap., has a letter in AMERICA for July 9, headed "Are Parents Not to Blame?" The crime wave which is growing in our country among our young people is placed entirely at the doors of parents. Is that just? Why not place some of the blame on bad literature and godless schools? A mother who had raised her little girl with great care told me: "I dread the day when my little girl will have to go to school." Was she needlessly alarmed? Are there not teachers in some American schools who tell the children that Jesus Christ did not exist? Catholic teachers are barred in many places, but an agnostic, a materialist, a blasphemer is welcomed. It is sad indeed that some of the American schools destroy the good seed which parents have planted into the hearts of their children. What are parents to do? If they refuse to send their children to infidel teachers they will have to pay a fine. This is a great question.

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RAYMOND VERNIMONT.